¶A BRIEFE, EXCEL-

lent, and profitable Diſcourſe, of *the naturall beginning of all growing* and liuing things, heate, generation, effects of the ſpirits, gouernment, vſe and abuſe of Phiſicke, preſeruation, &c. No leſſe pleaſant and acceptable to the ſtudents of Philoſophie and Phiſicke, then beneficiall and neceſſarie for all others, deſirous either of knowledge, health, youth, and long life. Collected and traduſed aſwel forth of the beſt olde Writers, as out of the new, and moſt approued in our daies. In the ende whereof is the wed, the order and compoſition of a moſt heauenly Water, for the preſeruation of Mans lyfe.

By Iohn Iones Phiſicion.

¶Hereunto is anered, a right learned, and profitable worke, entituled, Galens booke of Elements, by the ſame Author: in the ende whereof is adioyned two other bookes, containing the nature, propertie and effects of all the Bathes in England, aſwel the Bathes of the Citie of Bathes, as the Bathes or wells at Buckſtone in Darbyſhyre, by the ſame Author.

Seene and allowed.

¶*Imprinted at London, by william* Iones, dvvelling in Paules Churchyard, at the Southvveſt doore of Paules, and are ther to be ſold.

1574.

BIBLIOTHECA · BODLEIANA

¶ Ad: Squieri Bailiolenſis in laudem Authoris.

TRitum eſt: deſidiæ prebetur Laurea nulla:
Præbentur vigili plurima dona viro.
Notum eſt: Aſsiduo laus parta eſt magna labore:
Debentur pigro præmia nulla viro.
Diuitiæ, virtus, ars, gloria, nomen, honoſq;
Præmia ſunt ſtudijs parta ſubinde pijs.
Hinc Galenus opes, Hinc Iuſtinianus honores,
Hinc habuit nomen magnus Ariſtoteles.
Pauperies, vitium, pudor, ignorantia, furtum,
Sunt mala deſidiæ conſociata pigræ.
Nil opus exemplo. Res eſt certiſsima. Quare
quis bonus, aut prudens, deſidioſus erit?
Tu bonus, et prudens igitur doctuſq; vocari
Dignus es, et magna proſperitate frui.
Nam labor, et ſtudium, curæ, et tua docta loquuntur
ſcripta, quòd haud vnquam deſidioſus eras.
Sic tibi fama viget, patriæ ſic commoda creſcunt,
Sic mihi, ſic multis te placuiſſe vides.
Ergo vt cepiſti tu perge: precabor et ipſe,
Vt bene procedas, vt bene perficias.

Carmen Kynderi Medici.

IGneus ille vigor ſimul et vegetabilis aura,
Mutuò queis reſouent corpora noſtra modis
Ortus quid faciat, quę ſunt primordia rerum,
Vt vitam gnatis ſemina quęque trahant:

Quid fragili retinet fluidamq; in corpore vitam,
Ne misera aute diem corpora desereret:
Hæc tria iam patuo quę sunt mysteria magna
Hoc discas libro sępe legenda tibi.

Aliud eiusdem.

RIdent Ausonides, miratur Gracia, flores
Artis Apollineę Nympha Britanna legit.

In Zoilum eiusdem.

RInge, tuus rodat tua Zoile viscera liuor.
Ledere nec quicquam Dens Theonine vale.

¶ TO THE RIGHT HONORABLE AND *moſt loyall Earle, GEORGE, Earle of Shrewſbury, Earle Marſhall of England, Lord Talbot, Furniuall, Vardon, and Strange of Blackmire, Knight of the moſt honorable order of the Garter, and one of the Lords of the Queenes Magesties moſt honorable priuy Counſell, and Iuſtice in Oyre from Trent Northward, &c. Ihon Iones wiſheth all felicitie.*

AS one vertue doth not make a Man happie, nor one Swalow the Sommer to be at hande, after the iudgement of the Philoſopher: Euen ſo likewiſe one Exploite, Learned acte, or Valiant attempt, maketh not a loyall Subiect, a proſperous Regent, a politique Captaine: Nor one ſhewing of ward, reſeruice, proueth a Man an induſtrious trauelour, a diligent agent, a faithfull ſeruaunt. But the perſeuering, doing, and proceading of the one, and the other, purchaſeth honoure & glory, is gotten, keepeth, and deſerueth preſent praiſe, dayly reward, and euerlaſting renoune and glorie.

Nothing Therfore, as I was (Right Noble and Conſtant Earle) ſo godly entiſed, by reaſon of the bountifull liberalitie of your and progeadneſſe and great clemencie extended at Buckſtones, fitably for the better benifit & eaſe of Legers deuiſed, publiſh Buckſtones Bathes beniſt, albeit ſome abuſe it: So now like that ſom wiſe, that it may wel appeare vnto your Honour my artleſs will not ling ſeruice, I haue proceded eſtep farther. Diſcouering abuſe & vnto you moſte briefely (right truſtie & vertuous) ſo miſcon-

that the estate of so waighty a Monarche which so faith fully you do assist with sapiēt coūsel, politique power, & matur⁹ diligēce will not permit any large or ample volume to peruse) of the naturall beganning of all growing and liuing things, heate, generation, effectes of the spirits, gouernment, benefite and abuse of Phisicke, preseruation, &c.

Life defined.

But as the original of things endewed with life, folowing is discoursed: so is life defined of Galen, lib. de tremore & rigore, to be naturall heate or temperate heate.

Death befined,

And Death quenching of the same, lib. 2. de temp. Right briefly handled in our Epistle of Life and Death, giuen to the most honorable Lady, & my very good L. the Lady Katherine, the elder, Countes of Huntington. And that now and then is ouer hastely haled on, by lewde kepers laying the sicke patients furth of the bed, before they be earthy colde, then dead and not before of infirmitie.

¶ The coūtes of Hūtingtō, a gret fauorer of learning and vertue.

Agreable & consonaunt truely to the iudgemēt of Arist. ỹ of cōtraries be had one, & the same doctrine. Supposing that it shal not be vnneedful, but most behouefull after we haue shewen what these heates are, & how things naturally are begon, to shew likewise how they may be preserued: laying this by the way for a principle, ỹ is, ỹ vnlesse ther be againe another like substance restored for ỹ which dayely and ourly departeth from our bodies, by reason of that naturall heate, we should quickly perish, as Galen testifieth, lib. 6. de sanitate tuenda. the which addition must moderately & prouidently be don of al them desirous that lyfe, healthy, strength, &c. should be preserued or prolonged, as he very euidently proueth, lib. 1. de Element. and plainly teacheth, lib. 1. de tuend. valet.

When dead.

Wherfore it is apparāt how we ought (that be not desperate) next to the diuine vnderstanding, seke ỹ meane which onely the arte of all other most noble, as Mont. affirmeth, lib. de comp. curat. Phisicke yeldeth, how to preserue and prolong that naturall heate, seing that not only without that temperate heate to all growing things

withering

withering age ſone entreth: but alſo dreadful death to all liuing things byandby enſueth. For the better conſideration, doctrine and preſeruation wherof, as longe as the naturall conſtitution will admit, this diſcourſe and preſeruatiue water is deuiſed. And that your Lordſhip may well perceaue and iudge, how that I emit nothing ſo much as the good, ſound, and proſperous eſtate of your noble, valiãt, and worthy perſon: nor eſteme any trauel ſo wel employed, as that which may benefite my natiue countrie, dewtie the ſame binding in all that we maye, as Cicero affirmeth, 1. de Offic. and that eſpecially if for Chriſtians we will be counted, as Eraſmus proueth in Enchirid. milit. Chri. Howbe it ther be that inſimate to the contrarie all that they can, ſuch is their zelous deuotion, and that conſter and accept our wel meaning in ſiniſter ſorte depraying but not amẽding our trauail as well taken for the benefit of the ignorant as for the ſetting forth of the needful counſel of the Learned, of whom we haue better deſerued, if they remember their aduãcement, dayly profit, and continuall health: ſo likely and poſſible is it that we ſhold pleaſe al wits, as yet hetherto no wryter hath done: contenting vs therefore with the well lyking of all ſuch that fauour and further the common profit and vtilitie of their ſtate, the godly ſpirited, for in that affection (although want of power and aſſiſtaunce may let,) we meane (through gods help) to ſpẽd our dayes. Let them notwithſtanding that ſay they are our friends neuer ſo often lay in our dyshe, how that all this great trauail, knowledge and induſtrie, purchaſeth ſmal profit or preferment, for not they y beate the buſh, but that haue the nette, do catch the birds, and the Readers haue the gaine, the makers the paine: forgetting with what abundant treaſure the contented is rewarded, minding onely priuate profit, a trade to much reuꝑted, wherin they ſay, if we would haue vſed like diligẽce in ſeking for it, we could not haue wanted condigne benefit, ſeing others of all ſorts of worthy offices and cal-

¶ The cauſe of this diſcourſe.

No wryter can pleaſe all Readers.

lings, lesse of value and Science by many degrées, want not they? merit. And therfore to your Honor, right prudent and most affable Earle, I dedicate it, albeit Zoilus, with his confederates, Doltyte, Findefault, & Neuercontent, doe enuie, vntill their bowels burst. For vnto whome should such things (as be needeful to be known, and right beneficial for the common weale) be consecrated, if not vnto those which be descended of vntainted stocke, through the excellent and loyal nature wherof be giuen most highly to fauour and aduaunce the same: Expressing first the originall of all growing and liuing things, and then to the rest.

The Earle of Shrewsbery right affable, euer trustie, and alwaies noble.

The naturall beginning of al growing & liuing things, is heate, gods ordinary instrumẽt, (as Hip. testifieth, lib. de car.) which we cal Elemental, & this heate with moist colde and drith, frameth our parts: I say this, taking the elementall force for the whole Element, as if I should say, following hunt worthely as prince and cheife leader in all naturall and phisicall causes, that the elementes whot, colde, moiste and drye, doth constitute our bodies. But because this heate is not in act, as Gal. affirmeth, li. de tal. it cannot be touched or felt, albeit deuisible in the compounds, that is although it be, it cannot be knowne by any sensible reason.

Elemental heate not in acte.

It is contained in very deede in the flesh, bones and all the parts, but so altered and changed, that by sighte, feeling, or any such like meanes, it cannot be knowne. And yet if you compare the heate in liuing bodyes to Fyer, the breath to Aire, the flesh & hard parts to Earth, and the moist to Water, as Galen sheweth, 1. de Elementis, you shal finde a great resemblaunce of the second Elements. And as for ỹ first, you cannot finde vncõmixed in the whole world. Albeit of olde Thales, Anaximenes, Anaximander, Heraclitus, Asclepiades, Epicurus &c. fought to proue the contrary, as of late, Theophrastus Paracelsus, with some sort of Alcanists, but they and all their sectaries, be most euidently confuted. As in the

The parts of the bodi do represent the elements

workes

wo:ks of Galen, de Elementis, most excellently doth appeare, and therfo:e hereunto may very fitly be annexed. Read Eraſ. cõtra Paracel.

This is that heate which maketh our temperature with the other Elaments: fo: onely heate taſtes of the nature of lyfe as Fernelius affirmeth, Lib. de ſpir. et in nat. calido. And therfo:e hath the reason of couting and faurme, being united, it b:ingeth fo:th composition, the heate being chaunged, all things are diſſipated, o: diſſevered, all things decay, which thing hapneth not in other qualities, and therfo:e this heate is as it were a knot o: band of our compo:ition. heate cauſe of all growing and liuing thinges.

We haue a nother heate called naturall, which is knowen by ſenſe as the vnnaturall alſo. Fo: ther is no man if he will fæle that may not eaſely perceaue heate in all liuing creatures, growing o: not growing, albeit it is found differing in degræ, in ſome it is ſtrong, in ſome ſlacke, in ſome it is knowne rather by reaſon then by ſenſe. Naturall heate is in acte.

Some haue it moſt ſtrong as Lions, ſome weake as fiſhes, ſome mo:e ſlacke as plants. Of which ſome men might doubt, yet we can, following Ga. fal. although very hardly attaine it by ſenſe. Neuertheleſſe we know it rather by the effects, reaſon, and autho:itie of wryters. That it may be knowne by ſenſe, it may be p:oued in the Winter ſeaſon, if you cut a Træ about the partes nert to the ground, the heate may be perceiued. Further mo:e, if Snow fall, that part of Snow about the træ is firſt melted, & this is through heate being in the plantes in acte. Senſe iudge of heate in plantes.

Thirdly, we ſæ in plants ſuch effects as we ſæ in liuing creatures, and thoſe be the effects of heate, we ſæ they ſwel, grow, and are nouriſhed, therefo:e that heate is p:eſent, which thing is confirmed by the autho:itie of Theophraſtus primo cauſis plant. teſtifying in many places, that naturall heate is found in plantes, and growing things, and he calleth it the heate of the ſæ be naturall, Ariſtot. p:oper heate, primo metheor. Gal. na-

turall, & implanted heate. 1.2 de facult. of vs (not altogether improperly) liue, and that is it of which we nowe speake.

But we haue our first heate of Elements, and whence haue we this naturall, either of seede, or else of blod by which sperme is nourished, or else of the womb in which liuing creatures are engendred. And therefore it is called generatiue, naturall, and proper, bicause it is in the beginning of generation and matter of sperme, as Fernelius very learnedly sheweth, De hominis proc. lib. 7. But the creatures engendred of egges, whence haue they it? of the egge heated of the heate of the damme, or by some arte: and that young ones are hatched of egges heated in an Ouen, or by heate of doung, or sande: it is dayly proued, especially of those which trauaile to Perow, and America. Neither ought this to seeme meruailous, seing we see infinite creatures breede of egges, and otherwise, vpon which the dammes doe not sit, nor engender, but they grow only by rottennes as do Snailes euery wher, yeles in muddy diches, Wernacles in Scotland, Mise in Libia, and diuers other sorts by the Riuer of Nile, as Plinie testifieth in Histo. and Cardanus in lib. de rerum var.

Naturall heate whence.

Briede without damme.

Fourthly, plantes or growing things haue their beginning of this heate, through seede heated of the earth. For when as the earth wareth hote by Antiparistasis, & by light shining & moning of the planets, it giueth heate to the seede, and the seede to the plants, and therof rose that Astronomicall & Philosophicall saying of Ptol. and Aristot. that is, that al inferiour things are ruled by the superiour, and that the Sonne and Mone engendreth man. This is therfore the beginning of this heat, which hath these conditions and properties, that it may continually, flow, flyde & be dispersed, wherfore it must haue a cause alwayes preseruing, which failing, lyfe must perish. In plants it is kept of the heate of the earth, which in those places is hote: But it may be demaunded how

Heauenly heate cause of earthelie increase.

can

can the earth, of it selfe colde, communicate heate to the plants? seeing we haue proued in our second booke of Bathes ayde, that it cannot giue that actuall heate to the waters of Bathes, that it should make them hote. The earth truely wareth warme accidētally, not naturally, nor actually, neither potentially, but either by the heate of the Sonne, and starres reflected, or else through their mouing, heating, and therefore the Sommer is hote by reason of the beames of the Sonne which fall directly vppon vs, as affirmeth Mont. lib. de sa. tu. How be it Auicen attributeth more heate to the tariaunce, then to the direction in. 1. f. 2. But wher the nerenes, direction & tariaunce is greatest, ther no doubt is most heate, as in Hispanie, & Affricke, the same also yearely in this clime we proue, for in July, August, and September, by reason the Sonne commeth not only nearer vs, but also bicause as then it is of good tariaunce, the season is hoter then April, Maye, and June, which be of as long course and rather longer and directer, but not so neare. And yet in October, Nouember & December, although it be then nearest, as in the oppolite of his aryll, by reason the abode is so smal a while, and the beames laterally cast, it is then more colde. All the which approue aswel by reason and authoritie as by experience, the hot season to grow of all the three aforesayde causes concurring together, and not of one onely. Notwithstanding we must know, that the Sonne hath not his heate in acte which it sendeth to the lower parts, for it is not Elemental, but by reason of the rowling of the Sonne and Starres: for all mouing is heating, as affirmeth Aristot. lib 2. de calo et mundo et. 1. met. Neuertheles it heateth & that per. se. of it selfe, as Mont. auoucheth, hb. de sal. tut.

why the sōmer is whote.

The son hath not his heat in acte.

Fiftely, when the earth hath conceaued these seaues, they are encreased by Antiparistasis, saith Fallop. Therfore it is no maruaile if it kepe this heate in the rotes of plants, but in creatures which be engendred through putrefaction and be on the earth continually the heate is.

preserued of the earth, but in those liuing bodyes which are in the ayre, this heate is preserued of a commune cause, and what is that cause? it is a mouing and shining, we may not saye shining, as Mer. trist. and others did, light, because ther is no shininge or lyght in our bodies causing heate, therefore by mouing heate is preserued in liuinge thinges by what mouinge naturall or voluntary, the voluntary mouinge is not perpetuall, it wilbe wearied, therfore ther was required a naturall mouinge perpetuall as longe as liffe endureth, as testifiethe Arist. lib. de mundo. and which is that? it is the mouinge of the harte diffunded or spreade by the arteries, termed of the Grekes Diastole, ꝑ opening, Sistole the closinge, the efficiente cause wherof is the vital vertue, the liuinge strength, as Galen affirmeth, lib. de vsu puls. et 1. de caus. puls. or els the boilinge of the moyste substaunce in the harte and arteries, when the fume, spirit or breath is expelled, it causeth Diastole, when it is attracted Sistole, if we credit Arist. lib. de morte et vita. Vnto this opinion Drusianus doth agree coment. 3. in art. par. Gal. of which Forlinus, as sheweth Montanus, lib. de comp. curat. hath fully disputed. And the whole sacred sentences of the Phisitions, doth affirme as testifieth Fuch in institut. Mont. in com. cur. and Fernelius, lib. de puls. how that the mouing of the heart is contrary, for when the heart is closed, it powreth forth the spirit by the great artery, and when the heart is opened, it receiueth aire by the veniall arterie, as is at large expressed of Galen lib. 6. de vsu part. the which being neuer so little depraued, impedited or lost, the party either fainteth, soith, or soundeth. etc.

mouing preseruer of heate in liuinge thinges

Vitall heate.

The cause & vse of the puls.

Furthermore, Galen saith, lib. de Fet. formatione: how that the heart is as it were the fier and hearth of naturall heate: For it of all the partes of a liuing creature is most hote, as he sheweth, 1. de temperamentis, the which also Hippoc. affirmed long before, lib. de carnibus. And se how, when as the heart is hote in acte, and

The hart of all the body the warmest

doth

doth receiue this heate either of the ſperme, or of the mothers wombe, of neceſſitie it hath this natural heate in it ſelfe in acte, which ſtirreth vp the heart, this ſtirring vp and cloſing kepeth the heate, there is faculty of mouing and heate, heate kepeth the faculty, faculty engendreth mouing, mouing heate as oft as the faculty or operation of the heart ceaſſeth, by reaſon of poyſon receiued or any otherwyſe, furthwith the heate ceaſſeth & the mouing is hindred, the heate ceaſſing the faculty is deſtroyed, the hart being colde the facultie ceſſeth, hence the heat being altered all things are altered, wherupon the heate of the heart being encreaſed, all thins are encreaſed, and the heate of the heart being diminiſhed, the mouing becommeth weaker, I ſay therfore that this ſecond heate is naturall and engraffed, and hath his beginning of beginning, or of ſede, or elſe of the birthe place or of both, as Hippocrat. ſheweth at large, lib. de natur. puer. et de nat. hom. and Fernel. de funct. et hom. lib. 6.

Naturall heate ſpringeth of the ſperme or ſeede.

This heate requireth perpetuall preſeruation, plãts and growing things haue the earth preſeruing, liuing creatures haue the fier in themſelues, which truly hath a preſeruing cauſe, bicauſe it is cõtinually moued by the facultie, the faculty is preſerued by heate, hence it is that ſuch heate is ſayd to be infunded, flowing, and running, bicauſe ſeing it is continually preſerued as Galen teſtifieth. 1. de vſu partium. It would not be preſerued except a vapour hote in acte did flow to the partes, wherbppen Fernel. very learnedly affirmeth, lib de ſpirit. et in nat. calido. in paparilla. Now that the ſocietie which is betwene them is ſuch, that they alwaye cõſpire and agree mutually, ſo that the one doth nothing the other abſent, therfore conſider theſe things effectually, with theſe termes that Philoſophers and Phiſitions do vſe, for by the flowing and running heate, is alwaye vnderſtode that naturall heate which can no more containe life without the radicall moiſture nouriſhing, then the light in a can

how the faculties are preſeruid.

die can remaine without moisture cherishing the fyer.

Life what and howe.

It is decifered (noble Earle) how that in the bodies of liuing creatures ther may be found a certaine heate hote in acte, which being present, life endureth: it being lost, life is lost, and therfore it is called of Aristot. lib. de anima, of Auicen. 1. fenu. prima, and of Cardanus lib. de homin. natura, the vitall, bicause by reason of this naturall vertue & faculty, all things haue life, seing that without it, and wher it is not worker, ther is death, ther can be found no life, which is not only dayly proued in plāts and growing things but also in all liuing things as Fernel. very excellently confirmeth, lib. de spir. et imiat. calid et Cardanus de sub. lib. 12. We haue discoursed also that it nedeth parpetuall preseruation and maintenaunce, bicause it hath a thin subiect to which it cleueth. I saye therfore (right honorable) that it standeth as heate in a torch, or cresset kindled, for as ý heate consisteth of that qualitie, and of the matter subiect, which is not but a whot and dry e exhalation and fume kindeled, and of this fume and quality, the light in the torch or cresset is kindeled: so also such heate as I haue named vitall hath a matter subiect to which it is knit, & of it is made one which is called natural heate. And as in a burning torch smoke is supposed, so the proper subiect of this heate is breath, which Phisitions call the vitall breath, of Moses the liuing soule, Gene. cap. 2. and it of the Philosophers is sayde to be the true subiect of this heate.

A soyle in a lāpe feedeth the light so dothe the radicall moistur conserue liuing thinges.

Brethe the subiecte of heate.

This spirit or airy substaunce, of heate and faculty, the seate and hand & first giuer of offices to the instruments as Fernel. testifieth, lib. de spir. et mirat. calido, suffereth that which al exhalations do suffer, as Galen affirmeth Lib. de Facult. subst. For some are moister, some drier, if the drier exhalation be kindled, it maketh the flame sharper, if the moister, it maketh it more gentle, so this spirit if it be dryer, the sharper heate is conceaued: if it shalbe moister, a more gētle heat is made, a milder fier. And hence it is that in some creatures there is perceued a gentle

a gentle heate, in some a sharper, as Galen witnesseth, li.5.de sanitat.tuend. And hence it is also that some ages haue a strong heate, some a milder, as also he proueth, lib.2.de temp. And hence againe to conclude, some be hastie, some gentle, some bould, some fearful, some bashful, some impudent, as the same Galen expresseth, lib.de anima morum et corp.temp.imit.conf. we affirme further following him, lib.1.de vsu partium, that the Lion is hoter then man, bicause the naturall heate of that beast by reason of the vapour subiect is become more hote, so the airy substance in a young man is more sharpe then in a childe, as it is most manifestly proued, lib.1. de temperam. But this spirit is easely dissolued saith Fallop. ther fore it is necessary that there should be some matter of which this spirit should be ioyned and preserued. And what is this matter? if we shal search it out, following him as we doe, obseruing the nature of things, and not onely the authoritie of writers, we must saye that it is more then one, although ther be one heate onely. For if you marke the sperme of which liuing creatures be engendred, ther is no doubt but as it is moyst, so it is hote in acte as anoucheth Arist.2.de generat.animal. and Fernel.lib.de hom.procreatione. For that which is colde in acte engendreth not, whence (not vnworthely) may be gathered that law, cōcerning diuorse, toke his original, that is, that those whose sperme is colde of nature, may be seperated, as if they had neuer ben maried, as in the Canon law, in titulo de frigo. et mal. it appeareth at large, the subiect of this natural heate we call the vitall spirit: If I shall demaund wherof this vital spirite in the sperme is made, saith Fallop. no man will deny, but it is made of humor contained in the same, which is of one & like substaunce with it, hence commeth that saying of Hippoc. that the foure humors be the matter to engender man, as Gal. also testifieth in 17. de vsu partium, 2.de Element. if this heate be so, it is necessary, that in liuing bodies it endure perpetually euen to the

Diuersite of maners, of diuerse temperatures groweth

Diuers spirites in the body and yet but one heat

A natural cause of diuorse

Vital spirit whēce.

ende of lyfe, of which matter the spirit is engendred in whom the heate is preserued, and this is the humiditie which we call radicall, which naturally endureth vntyll the last withering in the parts, as Arist. proueth. lib. de long. et breuit. vitæ, which they graunt to be receued of the sperme. And therfore Galen. li. de. semine, saith that the vitall sede is full of spirit, & it is encreased by nourishment, as proueth Hip. 1. de dieta. Also we liue so long as we are nourished, as testifieth Arist. lib. 2. de anima. for what soeuer liueth must nedes haue nourishment, as Fernel. teacheth, lib. de anime facult. and Galen affirmeth, lib. de mar. that olde age maye be stayed by a moist trade of diet. Hereunto also Auerhois vndoubtedly doth subscribe, shewing how those be of longest lyfe which haue plenty of heate and moisture, in Paraph. de long. et bre. vitæ. I gather therfore that the matter of the sede is moist, of which the sperme and radicall humiditie is engendred which of them is called oyly or vnctuous: not bicause it hath that kinde which other fattines hath: but is as it were oyle which some catcheth fyer, for whatsoeuer be oylye and airy saith Galen, do some degenerate into fier. 3. de temp So bicause this sperme dothe easely produce spirit in which heate is conceaued, it is called oyly, and both it and the bloud saith Galen, is hote and moist, seing whatsoeuer is naturally softe, & meanely hote, the same is moist. 2. de temp. the which moisture and sweate, nature, when it is emitted, the vitall spirit is deliuered, as he also sheweth, lib. 1. de sem. et. 14. vsu partium, and Fernel. lib. de hominis procreat.

Radicall humidite hote

The effects of nourishmentes.

But let vs enquire of the spirit which is caried by the arteries, which is that heat in acte, I demaũd saith Fall. of what matter is it made: not of any oyly or vnctuouse matter, bicause that is not found but in the sperme, but this is not in the sede, except that after the membranes be made in ẏ wombe, it be spred out of the arteries into the arteries of the infant, but it is made of bloud very well prepared and very well altered of the hart, and this

this is not it wherin life consisteth, cõsider this, it is not the immediate instrument of life, for the sparme is the efficient beginning as Galen sheweth lib. 2. de nat. facul. and is the naturall cause also why the birth is like father or mother or both, as Galen affirmeth. li. 2. de semine, & Cardan. lib. 12 de subtilita. Howbeit Farnel. a, voucheth, lib. de homi. proc. that it proceedeth rather of the imagination of the parentes in the generation: and yet in the same place forthwith he willeth vs, to note & iudge otherwise of the cause of monsters, wherin certainly he doth well, seing that in the matter and temperature is the cause aswel of the one as ỹ other, as not only hereditall sicknesses doth shew, but also deformed persons doth proue, seeing nature doth nothing euilly, nothing in vaine, nothing hurtfully as Aetius teacheth li. 3. But by reason of vitious state of body & rude educati- on they be euell, as Plato sheweth in Timeo, and therefore Damascenus doth affirme that euel life, deformitie of body and disease of a principal parte, do discend from the graundfathers and parentes & are inherited. Hence commeth that saying, that such as is the tree such is the frute. Hence agayne is it sayd that such as is the father such is the son. Albeit, al sons be not like their fathers, nor all like trees of one kinde. But through education & imping. &c. they be altered, whereof in another worke more shalbe shewed. But seeing the spirit of the arteries is not the first instrument of life, it is then the resulting of that sparmatick matter the efficient, for so frõ hencefoorth we shall call it moste. And when a sinew engendreth a sinew, it engendreth it by that actuall heate cleaving to the former spirit, cleuing to the oylie matter the efficient, seeing in the temperature of it the reason of the maker doth consist, as Galen witnesseth lib. de fœt format. If the spirit of the arteries wer the imediate instrument of life, by which the partes do worke (as some vnderstand the Philosophers a misse,) all the partes should worke one and the same thing, as Galen affirmeth lib. de a-

Life aryseth of the sperme, and not of the heart & many thinges wanting heart hath life

God and nature, doth nothing in vaine.

Aristot. misse vnderstode.

nime morum &c, But euery particle hath a proper instrument which is the spirit of the efficiet. 1 de vsu part.

Hence it is that this naturall moisture sayling, lyfe doth faile, natural death doth folow, & not thorow blood sayling in the arteries, the which thing, Chauser wel cõsidered, saying, wher nature wil not worke: away with the body, and cary it to the Church: for the efficient moisture sayling the fire doth faile, the fire sayling death ensueth.

Hence agayne rose that saying, get a childe kill an old man.

¶Sparowes shorte liued by reson of venery.

Herehence also proueth Aristot. howe that sparrowes be of short life because they be prone to wast the radicall humidite thorough continuall vse of venery. Wherupon Mont. fourth of Menapius affirmeth that ỹ vse of venery is not naturall: yet of them the females be of longest life, by reason it is thinner in them and therefore they ware not so sone dry thorow it, as the males nor so sone olde lib. de long. & bre. vita. Wherof Hipp. de Genit. hath notablie sayd.

why the arteriall spirite was made.

But for the stirring vp of this louely swéte heat in ỹ partes, the spirit of the arteries was made, as we gather by Hipp. lib. de cord. & Carn. Which is the subiecte of the heat: and is dispersed thorough the whole body that it may kindle the heate in all and euery parte. And therfore the Philosopher writeth that anima, the spirite and life is in all and euery parte of a liuing body. Yet this I withe constantly to be noted, that as the aninall spirite proceding from the braine is Prince in geuing of sence as Galen techeth. 1. de vsu par. et 1. de plac. Hipp. et plat. so also was it not made for coling of the heat in ỹ harte, as the philosophers suppose, which is no lesse absurdity then to saye the hæle was made for the hartes sake, as Galen sheweth lib. 6. de vsu part. For howe can it be I pray you (saith he) that the hart coled by the dayly imbrething of ỹ aire shuld sécke any coling from ỹ braine, which is not only very far of, and preuented with most

Aristot. error, cõfuted.

thick

thick bones: but also is cooler thē the aire. 15. de vsu part. This is to make trusty and loyall Earle, of a long discourse a shoꝛt as Galens iudgement with the rest excellent in naturall Philosophy, who witnesseth that the spirite subiect of the naturall heate, doth arise of matter engraffed in the partes. 2. de nat. fac. & 1. aph. 14. which hee calleth watry, agreeable vndoubtedly to the iudgement of the old pꝛince Hipp 1. de dieta. where he saith: If that which is moistest in the fiery Element, and dꝛiest in the watry be embꝛased in a temperate body they shall be wisest. Again he saith there, that all liuing creatures aswell as man are constituted of 2. faculties contrary concoꝛding and commodiously vsed, that is to say, of the fier and water. Foꝛ the fier he affirmeth all by al can moue, the water all by all can nourish, and in the water there is aire as the table of Hermes trismagistr. Moys. pꝛoueth as Fernel. affirmeth, lib. de abditis rerum caus. cap. 18. And Moses declareth that in the beginning the spirite of God moued vppon the waters. cap. 1. Gen. but it shall not be materiall whether we call it watry oꝛ oylie. And if we count that the spirit of the arteries is ỹ vitall, it is not therfoꝛe contrary to his own nature: foꝛ it is not the immediate instrument of life, seeing the arteries and veines spꝛing of the efficient, as Galen testifieth lib. de fœt formatione, but it runneth to cherish that spirit spꝛonge of the efficiēt ỹ sperme, in which life doth consist. whence naturall wisdome proceadithe.

Therfoꝛe heat is pꝛeserued in vapour which doth euapoꝛate continually, ther is therefoꝛe required matter, & bicause the spirite is two fould particuler in euery part, and vniuersal in the arteries, this vniuersal is alwayes kindeled of the mouing of the heart and arteries & nourisheth that efficient humiditie that perticuler spirit. Heate, wherein it is preserued. The spirite particuler & generall.

This discourse aswell perhaps by reason of the bꝛiefe arguments, as also strangenes of the matter, and manner of style (which sundꝛy others of greater studie and longer experience in a larger volume as I suppose, and

they pleased coulde much more brauer haue bewtified) may seme to the vnexpert in Philosophy and phisicke a paradore at the first view, but after it be laboured & examined by the doctors of both facultics, reason and experience, it wilbe very manifest, seing ther is no other thing to iudge by as Arist. affirmeth lib de somnijs, neither in any part of life as Gal. prouethmost excellently as he doth all things lib. 1. de Element. 1. de sanit. tuend. 4. Ther.

Reason and experience iudges of all naturall Causes.

Therfore of the spirit subiect & heat the natural heate is made, and not of euery matter which is in the body moist or dry, to be altered and perfected, can be accompted the subiect of naturall heat, for although of it meate, drink and bloud be altered: they be not therfore the subiect of naturall heat, but rawe blond saith Gal. 3 de nat. fac. is said to be the subiect & frothy of this heat lib. de ple. et 3. art. par. not made to perfectiō, because only the spirit is pure of alteration, that is the subiect actiue & passiue, and this wise the iudgement of writers are to be vnderstanded: of this second heat or spirit of the hart sprong of the former in the sparme, good actions do proceed in our bodyes: as of the heat contrarie to nature euel actions or operations do come to the partes.

¶ Good accion whence they proceede

The third heate in liuing creatures is called heate against or cōtrary to nature, as Montanus also affirmeth in com. de simp. medic, qualit. And this may easly be perceiued by sence: for as often as this heat is in ŷ body we know by feling in liuing things and also in plants. And this doth not differ in qualitie from the former: for there is the same fiery qualitie on some part. But in this they differ because they be contrary. And the heate contrary to nature destroieth the naturall, and contrarily. Now if they destroy one another, what is ŷ cause of this cōtrarietie, it appeareth not: bicause both be hot. Heat cōsisteth in the intendid degrée, or in the purchased, or els in the matter subiect: for in euery growing and liuing thing the naturall heate hath in it self a certaine degrée, which

Of heate contrary to nature,

it

it can not passe or excéde: according to the which life endureth. Albeit though infinite accidenses it may be shortened: which also being withstanded, life is prolonged, as following shal be proued. And the height of this naturall heat is termed of the Grecks Acme, state, 1. de sanit. tuēd. &. 6. In a Lion it is stronge, in a man more slack, in a Dogge not so weake neyther in any one kind of liuing creatures all a like stronge. For in the kind of liuing thinges (if we shall speake of valiante beasts) one horse is hotter, another colder, one swifter, another slower, &c. so in the kinde of resonable creatures best tempered, which of al that haue life (& subiecte to death) are only endeued therwith, as Carda. testifieth lib. 7. de rerū variet. Through which mean temperature in the similier partes, plasing, number, shape, and gretnes of the instrumentall, all functions proceed, one is whotter, another colder, on wiser, another foolisher. 2. de caus. symt. on ligh ter, another sadder, one fatter, another lener, one bigger another lesser, one naturally longe liued, another shorte &c. as we may gather by Galen, tem. in sanit. tuend. in Therap. and in fyre hundreth places else. If this heate shalbe kindled beyond the degrée, then they striue betweene them selues.

According to the natural heate natural lyfe lasteth.

Man of all creatures of best complexion

Secondarely, these heates are contrary by reason of the matter subiect, for the temperate or naturall heate consisteth in the pure spirits, as Galen testifieth, de nat. facult. but the heate contrary to nature hath for a subiect some bodye putrefying, or some humor, or some sounde part, as he euidently sheweth, in Epid. in lib. de tum. preter. nat. et ad Glauc. &c. and when as the subiect of naturall heate is most pure, behould that which contraryeth the heate contrary to nature.

Natural heate cōsisteth in the pure parts, & the vnnaturall in the corrupt.

Another thing maketh a contrarietie in them, by reason the putrefying heate doth seeke to corrupt the naturall and the naturall contrarily allayeth to qualifie and amend the rotten. And the heate in a matter putrefying is both putrefying and contrarie to nature, because in

degrée it exceedeth the naturall, it is putrefiing bicause it is kindled in a rotten matter of either of the inwards, as in the liuer, lungs, splene, &c. or of the outwardes, by way of apostreme, botch, vlcer, blayne, boyle, &c.

Rotten heate defined.

And it is defined of Galen in Ther. to be an alteration of the whole body, putrefiing of the substaunce to corruptiõ, of outward heate, bicause it entiseth vnto it selfe naturall heate, together with moisture, and bringeth it forth by the pores ratified as Alb. affirmeth, 4. met. et Mont. in com. curat. ther is another heate contrary to nature in degrée only, not by reason of the subiect but seing we haue euidently expressed them in our Dial of Agues dedicated to the (high and mighty) Earle of Leicester ix. yeares past, we shall onely reuoke them to memorie in this place as matter appertinent to this present discourse, and this heate hath not for a subiect matter putrefiing, but excesse only in degrée, not bicause of the matter subiect.

Cause of the tertian feuer.

And note you how, saith Fallop. that the fitte of the Feuer tertian beginneth, in this we haue a double heate, one cõtrary to nature, which is in ỹ cholerike humors putrefiing, worthely therfore called putrifiing heate, & it may be equal with the naturall heate, it may also excéde it, this is not the feuer, but the cause of the feuer, as Galen wryteth ad Glanc. et 1. de Diff. feb. We haue moreouer naturall heate encreased aboue his degrée, and by reason of this excesse it is termed contrary to nature, this hath not his beginning of the matter putrefiing, but hath his subiect and proper place, as testifieth Mont. here it may be demaunded, may we call it putrefiing heate? respecting the cause we may, but in very déede it is the naturall heate, become putredinall or rotten.

The. 3. therfore is contrary to nature, and this heate is of two sorts, either it is rotten onely, or els it is rottẽ bicause it is a putride matter, as Card. affirmeth de homin. nat. and so the one subiect of this heate contrary to

nature

nature is a putrefied matter, the other is that rotted moi
ſture of the partes, or purer moiſture of the blod of the
arteries. And the cheefeſt cauſe of putrifying heate is in
ward ſtopping, and obſtruction of the waies or meanes, Cauſe of
ſo that the moiſt vapours and the digeſted can not euapo putrifiig
rate or out breath, as Galen euidently sheweth, 1. de ſa- heate.
nitate tuenda, and Mont. in coment. 1. de ſimp. med. ſa. &
therfore do ware hotte. A nother cauſe is contagiouſnes
which the ambient of compaſſing aire powreth and in-
breatheth vpon thoſe whome it doth enuiron and come
about, as maie appeare by Hippocrates lib. de ære aquid
et regionibus, lib. de flaribus de morb. popul. lib. 2. & alſo
by Galen, 1. de differ. Thucid. Lib. 2. bel. pelop. &c.

The Aire as teſtifieth Auicen. 3. 1. reſolueth in all diſ-
poſitions, and more alerith the body, and ſpirits then ei-
ther meat or drink, as affirmeth, Conſiliat. diff. 114. But
eſpecially in ſuch as haue a thin and open ſkinne it eaſe-
ly preſſeth and entreth, 1. de ſanitate tuenda. Being ther-
fore, ſaith, he more ſubiect to infirmities that procede of
outward cauſe of the Aire. And truely if a contagious &
infective perſon ſhall frequent and company one not in-
fected or corrupted (as affirmeth Fuchſ. lib. 4. de med.
morb. fernel. Fal. lib. de tubo. peſt.) the ſeedes & ſparks of
rottennes and infection are infuſed, materated or ſtiped
in the ſounde bodye. The which thing we ſee dayly to
chaunce not only in brute beaſts, but alſo in mankinde.
Hence haue the rottennes and infection in the peſtilence Cauſe of
they beginnings, which are cauſed of contagiouſneſſe, the peſti
and through the influence of the Starres, as affirmeth lence.
Aphrod. 2. probl. and alſo of corruption of humors in
the partes, as Valeſcus declareth, lib. 7. and not through
obſtruction alwaies, as affirmeth Raſis, lib. de peſte. wor Infected
thely therfore all ſuch as are infected perſons, according perſons
to the decrees of eche ſacred Senate, by proclamation ba to be a-
niſhed, not only for the time from princely & noble per- uoyded
ſons: but alſo forth of all ſocietie in Garriſons, Cities,
Townes, and families. Let them which regarde not na-

turall causes, neuer so much enforce their eloquence to the contrary.

Kinds of infectiō

These be the causes of the heate contrary to nature putrefiing, which in some is putrefiing only, in some putrefiing, contagious, venemous, & infective, as we haue séene by the sweat, plague, pore, and leprosie, &c.

Of the other heat exceeding in degree, we haue causes inward and outward: the inward we affirme to be presence of the rotten heate sending fumes kindeled to the heart, the heart sendeth them to the spirits, the spirits to the whole body.

The second is Antiparistasis of the hot spirits to the heart, ther made so vehement that the heate in degree is kindled.

Anger defined

The third cause is boyling aboute the heart, caused either through anger, or wrath, for ire procedeth of fier: as Arist. teacheth. 8. probl. 17. and anger sayth Galen, is a boyling of heate in the heart with desier of reueng. li. 2. de sanitate tuenda. 6. de plat. Hipp. et plat. Againe outward causes may bring this to passe as affirmeth Fuch. & Fernel. lib. de fe. vehement mouing, running, extreame labour, feruent heate, watch, hunger, strong medicins, and ouer hote bathes, as in our fourth booke of Bathes ayde doth appeare. Yet note that vnlesse this heate contrary to nature, doe hurte the action in degree, & dissolue the temperature of the parts, it is not called sicknes whether it tary short or long time as Gal. teacheth, 1. de caus. morb. et simpt. 1. de sanit. tuend. Notwithstāding the opinion of them which brought in, in his tyme, as in ỹ place laste recited he doth shewe, continuall sickenes, affirming that in vs, séedes of all diseases are naturally, yet so smal and insensible that they escape our iudgement, as they confesse, by the which they bewrayde fully their folly, to perswade men of continual sicknes, the actions not deprauid.

All men be not alway sick

The first whereof we haue spoken shall be called an accident and not a dissease, the second hurting the operation,

tion, shal be called a disease, not an accident, therfore if it hurt the action, it shalbe contrary to naturall heate, bicause it doth extinguish the subiect of naturall heate.

Againe, if the naturall heate be encreased by a fiery augementation, this encrease dothe sone consume the subiecte, as Galen testifyeth, Lib. de inequal. int. et. 1. de Differ. feb. And therefore the augementation is sayde to be contrarye to the naturall heate, aswell by reason of the agent, as ỹ ende. And that made Hippocrates to saye, that the heate which made the body, doth kill it, in Epid. vnto this also Fernelius, doth subscribe. Lib. de spir. et inuat. calid. either bicause as the vitall heate dothe cherishe all the faculties, or contrarily, by reason of this encrease they are weakened, corrupted, and wasted: and by this reason it is called contrary to the naturall heate.

As naturall heate is cause of life, so the vnnaturall is cause of death.

This is confirmed both by the authoritie of Aristotle 4. meteor. and of Galen. 5. simpt. and also by experience. For we se that all growing and liuing things in youth, and the spring, whiles the naturall heate is meane and temperate, how pleasantly they florish & prosper. But in declinatiõ & Narueſt, the heate & dryth aboue meane prevailyng, or alyenyd, all thinges do encline to decaie.

Youth and the springe yelde pleasure.

Now when this natural heate in vs is weake we ought to encrease it with garments, with nourishing meates, with confortable medicines, be it liquide or solide, with moderate fricatiõ made of pleasant oiles described for the ansient Romaines, by Theion the Gimnasticke, Lib. de gimnast. But better afore for the Greeks and in fewer words, of worthy Hipp. Lib. 2. de dieta. And at large of Galen, whose maner was to omit nothing ỹ might be said, daily vsed of Polio, Ro. ashe affirmed to August. ỹ Emperour. Who wõdering at his strẽgth, & liuely hew, hearin; him say ỹ he was aboue a. 100. yeares olde & demãded bi what means he kept himself so lusti & youthful he answered through drinking of meath, & anointing my bodi wt pleasãt & aromatike oiles, as Pli. testi. li. 22. ca. 24.

How heate is maintayned.

By what meanes Pol. Romul. lyued lustely a. 100. yeares & aboue.

Rather aswell artificiall as naturall, moderatly vsed, & the bodye prepared before, can do this also, of which the Bathes of Buckstones, and of the Citie of Bathe, of all others be right excelent: as at large maye appeare in Buckstones benefite, and in Bathes ayde, and in the learned & venerable Doctor, Maister Turner his booke of Bathes in generall. Wher it may easely be gathered, if with a single eye you compare them, his fewe sheetes in folio, with my whole worke, whether I haue done him any iniury, or any other, as some without iust cause vnmistly hath mutteryd behynde me: but nedefully haue added, that which tyme would not permit him, as he declareth, to accomplishe. Applying also furthe of others what serued for my purpose, (as the best Writers vse) aleaging the places, rather than wholly to folow myne owne iudgement. Famous for the Countrie, beneficiall for the inhabitaunts, and aydefull for the sicke, and nothinge hurtfull to the godly Phisitions that moderate their gaine with Christian charitie, all the which is wel approued, and therefore any farther here of them to discusse, we will omit to our appendix, folowing our purpose, how heate may be added & increased to the weake and feebled parts, in bed, through the company of a little childe, and a browde if a little whelpe be borne on the so make, greatly commended of Montuus lib. de salubr. tut. often founde profitable by some that hath vsed my counseell, of high birth.

All men must moderate their gaine by christiã charitie.

And this augmentation although it excede the naturall heate in degree, yet it hurteth it not, but increaseth and helpeth it to execute his faculties, functions, and offices. Wherfore, right Honorable, consider well this one thing which is of great force to take away many douts: for when we saye that the naturall heate is hot as fyre and that the body is heated or cooled, and by heate do vnderstande actuall heate, and by colde actuall colde, that is not distemperature of the parts, it is one thing that heat is encreased in degree, it is a nother thing hotte distem-

Actuall heate.

Actuall colde.

perature: temperature is not in acte, I know that authorities be to the contrarie, saith Fallop. Yet whot distemperature accounted of Phisitions is not heate increased aboue the degrée. For we vnderstande by it, as when a synew is sayd to be grieued, bicause more heate is brought vnto it, either by reason of nourishment hote and fiery (and heare is more fier lying hid) or else bicause the sinewe is made hot by an outward part hot, which is the cause that the fiery Element receiueth greater force, although it be qualyfied, corrected and restrayned.

And this is distemperature without matter, with matter when the Element is mingled with coler and blond mingled in ỳ parts, as the firy and blondy Apostemes daily to well declareth.

But one may say, when a parte is grieued through distemperature hot in acte, why is it whoter then if it wer not grieued: if this your temperature do not lye open to ỳ iudgment of ỳ senses. You must know that this actual heat hath his subiect the spirits: which is continually engendred of ỳ oyly or vnctuous matter of which all ỳ spermatick partes do cõsist, skin, sinews, gristles, bones &c. As in our tables of the things naturall, where we haue deuided them from the sanguin may appeare.

This vnctuous matter hath the same nirtion which the bone, sinewe, and all other partes haue.

If this spirit do result from the sinew it is dryer sayth Fallop. and ayrier, and by consequence more drye, that if it wer not a sinew of colde distemperature as Galen affirmeth lib. 1. de tempa. et 2. Element. worthely therfore this spirite being kindled seemeth hotter.

A yonge man hoter than a childe. A double increase of heate in euery part.

Hence it is that man seemeth somewhat hotte bicause his spirit is drye and ayrie and by consequence the heat conceiued, seemeth greater thẽ in a child, for in it ỳ heate is moister and pleasanter, in a yong man dryer, and sharper as Galen expresseth lib. 2. de temper. and therfore in euery parte we haue a double encrease of heate, that is Elementall, and naturall, actuall, Elemental which rauseth

seth distemperature, actuall following distemperature.

The same I say of colde matter, & hence it is that the parts seme cold because they haue ỳ most moist oylines in which stronge heate and feruente can not bee correaued.

You haue therefore what is ment by distemperature, what by elementall heate, what by naturall, and what by that which is contrary to nature.

The operation of naturall heate.

These heates if you remember what is discoursed of them, you may easely perceiue their operation & in what sort they worke, & especially the natural in the bodies of growing and liuing creatures, but chiefely of thē which are gouerned by vnderstanding, voyde of errour, it hath this operation, that it maye change the subiect moysture suffering alteration, & doth worke vppon it as on a subiect altering, the one ende of this action and passion, doing & suffering, is transmutation which the philosopher, calleth perfection. And Gal. defineth it to be the alteratiō of the nurishmēt in to the qualitie of the nourished. 1. et. 3 de nat. facult. vnto the which also Fernel. doth consent, de animæ facult. Lib. 5.

Concoction defined.

But what is this perfectiō? I say it is only one, albeit ther be more cōcoctions & alteratiōs analogicalli spokē.

Nourishmēt thorough heate madethe substāce of the parts

The first is, when all the parts do work (by this instrument of God) that is, by natural heate, ỳ they may turne the matter into their own substance, ỳ they may make skinne, kelles, fatte, flesh, veines, arteries, pannicles, sinews, muscles, lizards, tēdones, griskels, bones, mary. &c. Neither let this seme meruailous vnto you, ỳ it is made the sound & firme parts, when also it is made through natural heate, for you must cal to your knowlege, ỳ (this instrument of God) the natural heate, & the parts do make one & the same body, as Fernel. affirmeth, li. de animæ fa.

The naturalheat and the parts make one bodi

heate hath the reason of the doer, doing, the parts of the sufferer suffering, as Galen proueth, lib. 1. de fac.

And bicause denominatiō is made of ỳ subiect we say ỳ flesh engendreth flesh as Arist. teacheth, 2. 3. de ge. ani. for

bicause

bicause in potestate or power it may be such: although present in acte or deed it is not, but shalbe as Galan declareth lib. 3. de temp. as for example, we say a child newe borne is reasonable, and a bird before it be fligge we call fleeing which are not so present, but shalbe afterwards. So the minister hereof (Gods instrument,) is naturall or temperate heate. And it shalbe no errour for to say ỹ the partes shall or do engender like them selues, & that the naturall heate engendreth the partes,

Howe thinges in potestate, and in actu do differ

This to recount is the first & perfect alteration which is made on moisture in our bodies, whereof Gal. writeth in lib. simpt. where he saith that ther are three alterations made in our bodies, on moisture. One which is made in good matter by naturall heate and is brought to perfection wherof (God willing) further shalbe shewed.

The first altiratiõ on moisture in our bodies.

The second alteration is partly good, partly euell, good bicause it is made of the naturall heate, bad, bicause it is made of heate vnnaturall thereunto annexed, good because it endeth in a seedy qualitie, euel bicause it is made of some parte corrupted.

The third alteration is made of an euell worker in any euell matter, when the humor is rotten and is moued by rotten heate. And because nothing is more purer and perfect then the substaunce of the helthy partes, the Philosopher therfore worthely calleth the worke of naturall heat perfection. For first in our bodies it altereth matter receaued.

Secõdly it maketh *Chilũ* a iuyce for nourishig most fit.

Thirdly of this iuyce, bloud is made,

Fourthly of bloud that spermatick moisture: of ỹ efficient oily moisture, together w̃ the mothers & ỹ blud in hir wombe, our liuely partes are made; let Agrippa never so vainly seke to cõfound ỹ iudgment of the: ỹ out of question appreueth ỹ same. lib. de vanitat. scient.

Mans generatiõ, how and after what sort.

For after they be vnited in the wombe fiue dayes, the naturall heat which is ther, doth embrace the efficient the engendring matter, the sperme, that it is quickely

compalled with a fine filme (if it be fit, and the place according) like that which is founde about the yelke of an egge, termed in Greke of Hipp. lib. de uat. puer. *Chorion* Secundina of the Latines, of most in English, the Sely how: with diuerse veines, and arteries, or pulses, as fine and as small as threeds, which serueth for attraction of iuyce and spirit, the iuyce by the nauel, for ther are many fine holes as in a Lamprey head, by the which the nauell after the seuenth day doth draw vnto it bothe spirit and blond, to the nourishing of the engendred, whiles the rest of the matter working, frameth, iii. inwards, wherof procedeth the liuer, heart and braine, hauing a veine from the nauell, drawing vp grosse blond. Ther is another forked veine vnto the which this sayde thick blond is fashioned, which becommeth the lyuer, for without blond the heart nor the brayne or any of the reste of the parts, could not be engendred, nor encreased, as Galen excellently proueth. So likewise a pulse or fine arterie, conueyeth puer blond and spirit to the framing of the second inward, the heart, as it dyd by the forked veine to the making of the liuer. Of the lightest blond, whereof the lungs be made, and all the breast.

The 3. principal parts first framed.

To the framing of the third inward, or principal part, a great portion of the vnctuous matter, the efficient is sent, preparing a colledge for gouernment: the brayne, after, for the better securitie of so deuine a Petropolitane, as Hipp. termeth, lib. de car. Vnto whose court repayreth the soueraigne Soule, or intelligence, a substaunce simple, incorporate, seuered, impatible, immortall, and euerlasting. God neareste imitating to man diuine and outwardly comming, as Fernel affirmeth, lib. 5. de animæ facult. And saint Augustine long before him sayde, lib. de anima, that it is a substaunce creatid, inuisible, immortal, like vnto god, hauing no Image or shape, except it be of his creator. All the which, the select Captaine of God Moses approueth most true, in ỹ he sheweth that God made man like to himselfe. Genes. 1. accõpting

The Soule immortall.

The Soule expressid.

thing the worthiest part, for al, which figure is often vsed in sundry sort and is very lawdable: fortified with a fortresse of seuen bones, the rest of the parts naturally perfected, the babe entreth the light at the seuenth, but better at the ninth moneth.

Thus the braine you perceaue is made in effect of sperme only, by whom and through whose instruments, the pannicles, sinewes, muscles &c. All sense and free actions (according to Gods appointment) do come and proceed in the body, & not from the hart, as many hath sayd, the which may be perceaued by skape, as Fernel. testifyeth. lib. de animæ facult. & longe before him Alsaharanius, lib. The.

Shaped male or female, according to the perfection of heate, or imperfection as Galen moste learnedly and deuinely teacheth lib. 14. de vsu partiũ, & Carda. lib. 12. de subt. Howbeit the males as affirmeth Arist. lib. de long, et breuitate vitæ, be of longer life then the females, because the heate in them is more proporcionable, and the moisture also more firme. And therefore he concludeth, that the length and shortnesse of lyfe consisteth not in greatnes nor smalnes of stature, whether it be of things growing, or liuing, endewed with blood or without blood, on the earth, or vppon the water: but in the toughnes of the vnctuous substaunce contayning in it the good temperature of heate. Cause of male & female. Short & long life, The naturall cause.

So that this worke of al other most wonderfull, is gods doings, aswell Athiestes as Ethnicks, the godlesse & faithlesse must confesse, for the action and vse doth approue it. But to know the certaine faculty, by which it doth it, it is not for mans wisedome to vnderstand, nor without great reuerence and admiration, the safe deliuery & maner therof can be searched. Gods operation is in many thigs aboue mans vnderstanding.

Let the vipours tongs of malitious detractors neuer so Angellike insinuate their own words & deuises, to the derogation of all them which, to their vttermost as their actes declareth, do studiously seek the aduauncement and Sclande-

tonges are to be preferred to the stãbe before roges.

setting fourth of al gods benifits. Oh, abhominable cõspiracie, oh, cursed enuy, oh, horrible iniquitie, worthie not only of dathã & Abirans felicitie, vnles they mend & spœdelie cry for mercie: but also of condigne punishment for abusing them which vnder publike authoritie to their great paine and charges do trauell for common commoditie.

This discourse sheweth gods prouidence and mãs witte.

Behold now as it wer, in a word, discoursed (right prudent & most honorable Earle) ỹ diuersitie of alterations accomplished by heate, originall of the principal parts, mans generation, life, frame facultie &c. With also the immortalitie of the Soule, that deuine portion, celestial intellection. All the which doth not only expresse the incomparable wisedom and passing prouidence of god our Creator, but also the prerogatiue of mans witte, as Galen testifieth. lib. vlt de vsu part. and Peter Bouaistuaw in his discourse of ỹ dignitie of man. Wher he compriseth with the body ỹ excellencie of the soule. Which although it be enclosed for a season in these fraile partes of our natural body. Neuertheles it is of celestial substaunce, and remembreth the giftes of grace, it despiseth terestriall thinges, bicause it feeleth to haue from thence, his proper affinitie and natural aliance: Wherof the lerned works of the catholike, holy, and deuout deuines, are full of examples. So that I refer you thether, supposing not without great reason, Gods minister naturall or temperate heate, to yeld in the parts of growing and liuing things naturall perfection, which so longe as it is perfectly, effectually, naturally, and roially in them, so longe they encrease, and we haue (God assisting) our health, life, spirites, operations and powers &c. Wherfore, seeing, it so stãdeth: it behoueth al mẽ to haue an eye to these thiges, and in what sort they spend their time, and howe prouidently they be in preseruing the state of eche parte, seing thence the actions proceed. And in especially the trustie and pollitique gouernours, for howe often hath it bene proued, ỹ the losse of one lotall and wyse ruler hath bene

That which is of heauẽ is heuẽly

worthie magistrates, are to be gretly

the losse are depryuings of the whole estate, as you may reade in the workes of Iosephus, Titus liuius, and infinite others.

But of the good effectes, Simpathia, vnity, agréements of the spirites, humors and members, health is not only preserued, but also our life is prolonged, and our senses made more perfecte.

Most excellently therfore is it sayde of deuine Plato, that the body doth so depend on the minde, that vnles the mind be in good health the body cannot bée: séeing we can neither maintaine helth present, nor restore it absent, except the passions, and affections be reuoked to due measure, for the body is wasted and the blood corrupted of continuall desire and loue, as Mos. affirmeth, aph. 7.

Whereby it appeareth that it doth belong not only to a morall Philosopher and a deuine: but also to a Phisition to frame and fashion the maners of the mind, as Gal. affirmeth, inde sanit. tuend.

To this iudgement also Necomensis doth agrée: there commeth that saying furth of the Greeke Epigr.

Aesculapius, and Plato eke,
be that did Phisicke finde:
Produced for the body thone,
the other for the mynde.

Through ỹ Phisitiō cōmeth not only helth of ỹ body but also of ỹ minde, & in ỹ mynde ther are troubled thoughts engendred, through euil life, not wel trained, through diseases of body. For by reason of euill life, not wel instructed, (neglecting the sacred and pure word of God) ỹ we may rule our affections, we fal to the gouernance of them, & through ignorāunce & false doctrine, wronge & peruerse opinions & iudgments are enduced into ỹ reasonable part of ỹ spirit, for that they iudge good, euill, and euill good.

But if distemperatue of the body, whether it be naturall frō the wombe, of the vitious sperme of ỹ Parents, as Aphrod. affirmeth, & Hier. in comp. curat. or accidentall, euil passions do spring, as to often it is séene in the ỹ

cherished, and preserued, and the abusers of them to be notably punished.

Of the effectes or operatiōs of the spirites.

The minde is to be kept with in his limits as well as the body

A Phisition can no lesse frame the maners of the minde than a Philosopher,

fall to be sicke of Phrensie, Madnes, Melancolie, &c.

Where phantasie, reason, or remembrance is lost, some supposing themselues, Birds, some Beastes, some Fishes, some Glasses, some Angels, some Diuels, &c. All for the most parte coueting their owne destruction, as Galen teacheth. 3. de loc. affect. Paul. Aegenet. li. 3. Gord. in pract. Arn. de Morb. cur. lib. 1. Val. in Phil. Fer. lib. 5. de part. morb. & Symp. Fuchs. lib. 1. de medēd. morb. Mont. in cons. Montuus in Ana morb. Amat. in Cent. 1. &c.

Diuerse kynds of madnes doth arise of dyuerse distēperatures of the body

And it is plentifully proued with Galen, that the manners of the minde (I except those that be seled by diuine grace, and that be directed by the word and spirit of god) doe follow the temperature of the body. But the Phisition can preserue the best temperature, and restore the decayde: yea also alter it, if so be his regiment in tyme be receaued, as these verses most excellently counselleth.

Seeke Phisicke at the first,
it is to late at length:
When euells by prolonging,
haue gotten their strength.

The constitution of the art of phisick.

And this most reasonable arte is constituted of three, as Hipp. proueth, lib. 1. de morb. popul. that is of the sick patient, the sicknes, and the Phisition minister of the arte. So that this wise the sick with the Phisition consenting and conspiring againste the sicknes, it is in his power to make meruelous alterations.

What phisick can do, through the lerned Phisition,

Yea (as affirmeth Hirenonimus Montuus cheefe Phisition to Henry the. iv. French king, and one of his most honorable Priuie Counsell,) to make of vitious men, good, of auaritius or couetous men, liberall, of ryotus, sober, of lasciuious and wanton, chaste and temperate, of bastardes, couragious Captaines and valiaunt champions.

And

And that not only thꝛough mightie herbes and medicines, but also thꝛough good custom of ech of these, meat, dꝛink, exercise, seeing, heareing, speaking. In which is contained whatsoeuer the lawes deuine oꝛ ciuil as well olde as newe, publique as pꝛiuate, whether they menase penalties, oꝛ do pꝛomise rewardes. cap. 7.

¶Good cuſtome what it doth.

After this maner the flesh is made obedient to ꝟ spirite, foꝛ ꝟ appetitiue spirit pꝛoceding from the liuer, be ing moderated by motions, is made obedient to all rule. Ouer the which the reasonable spirit pꝛoceding from the bꝛaine, ought to bear gouernment, and soueraignte, no lesse then the Carter ouer his teame, and dꝛaught of hoꝛses. Which vniuersally is pꝛoper to vertue, as Arist. writeth, lib. pur. Aret.

Effectes of the ſpirits moderated. The appetitue ſpiritpro cedeth from the liuer. The rational ſpirit from the brain

The which if any shall seme to haue attained naturally, yet as Erasmus writeth, in Inchirid. milit. Christ. he may not impute it to merite. Foꝛ that which is natural because it can be but such deserueth no pꝛayse, seeing it commeth not of himselfe, but is bestowed on him.

Neither is ther naturally only perfection oꝛ vertue as Mont. appꝛoueth to the reasonable spirit referred, namely, wisedome, pꝛudence, and knowledge. But also to the irrasible oꝛ boulde & couragius, as Tulli termeth it Tusc. question, manlines, and audacitie, and temperance of the appetitiue afoꝛe said, thꝛough the mutuall symetrie oꝛ vnitie of which thꝛe faculties. Iustice doth aꝛise: and Iustice is a will perpetuall and constant which giueth to euery one his right. Iusti. in institu. Wherupon consequently you see it foloweth (he be neuer boꝛne to so great a dignitie, oꝛ of neuer so large a patrimonie, oꝛ neuer so welthy,) that he can not be a iust man, vnles he be temperate, mightie, and wise.

Irasible is required. Iuſtice defined. what in a iuſt mā is requi red.

Temperate subduing pꝛide, twoꝛdely ambition, lust, the flesh, and euil affection, the Deuil, to humilitie, continencie, and constancie (a meane) as did the holy Captaine Moses, as Ioseph. writeth lib. de legib. & trad. ud. Who rather knew such passions by that he saw them

Temperancie as

all other vertues, cõsist in a meane.

in others, than that he had any in him selfe, the which is confirmed by his Oration made at his death, in the field of Abila. And Pride, Lust, Selfelone, and Licking, because they be contrary to reason, euery where deceaue the Iudgement, hinderith Law, and finally drenchith all indifferency. Reade Senecca, Plato, Arist. Tulli. Plot. &c.

Puissãt i abyding all fortunes is best perceiued.

Mightie, Puisant, and Courageous, as was Antigonus, who sayde to one of his Captaines halfe dysmayed, for how many count you our person. Lest through feblenesse of spirit, want of strength, and lacke of valiauncie, ye yeld vnto Pinacis threatnings, agreeing to vnlawful & vnfitting conditions, as the Consull of the Romaines did, as you may reade in the historie of Salust. for threatning vnto them that lacke Magnamitie, Power, Vnde, Dauntith, and dismayeth.

Kingly gouernment, why.

Hence therfore for repelling of Tirants, chastizing the insolencie of the wicked, conseruining of Iustice, & aduauncing of the Vertuous, Rose Puisant, Regiments, Kingdomes, Empires, &c.

Nobility whence.

Herehence also sprang Dukedomes, Marquesis, Carldomes, Micounts, Barons, Barronnets, Knights, &c.

Rulers the cause

Hence likewise came Deputies, Presidents, Lieftenaunts, Wardons, Maiors, Bailiffes, Aldermen, Graues, Constables &c. For as the natural body without his owne head nought auaileth, so fareth vñ the politique.

Of Which politique estates, read (bicause our promised breuitie will not permit a large discourse) if you thinke vs to compendious, Arist. politicks, and metaphisicks. Homers Rapside, opera S. Hieronimi, S. Ciprian. S. Dion, de demune. Chelidon, Tigur, de principe &c. Of Monarchia, which is the gouernment that is absolute, that is to say, by on only King, or head, it is ỹ moste excellẽt, ỹ best approued & most receaued of al, for it imitateth no other, thẽ ỹ best patern, ỹ only ruler of al things, one god.

Monarchie, the best gouernmẽt

Aristoc. with the maner of it

The Aristocratian commen wealth, which is ỹ gouernment by ỹ moste Noble, most Rich, & bagest sort of people, is determined by Solon, Ligurg. Demost. Cicero, &c.

How

Notwithstanding because it so far differeth from the rule of nature, who hath giuen to all kindes of liuing thinges one head, or chiefe Ruler, it deserueth rather dispraise then any commendation. And many men you know many wittes.

Lastly, the Democratian commen wealth, which is the gouernment of the people, where all their counsell and aduise is had together in one, is expressed of Dionisius Siracusianus, Eufrates, Othanes, Herminius, Polido &c. And this of al other is most monstrous, for ther was neuer scene any thing well executed, nobly atcheued, or luckely finished, wher euery man had an oare, the Pylote be is playne. Democratia the worst kinde of gouernment.

There can be no accorde,
Where euery man wilbe a Lord.

The vulgar people are the original of errours & fantasies, Author of euil customes, louers of innouations, reiecters of Disciplines, contemners of Magistrates, and scorners of the sage and wiser sorte, as teacheth the Philosopher in his Ethicks. The cōmen people vnconstant.

Of which wisedome incident to Princes Potentates, and Iudges, as parcell of the former tripartie diuision is to be remembred.

Wise, Learned, & Vertuous, that soueraigne is may be made betwene truth & deceipte, ignorāce & knowlege, godlinesse & vngodlines. For wisdome is defined to be the noblest thing in nature, together with Science & vnderstāding. The which is confirmed by Salomon, the celestial Orator, wher he saith, that all things was nothing worth to him in cōparison of wisdome & knowledge, & therupon Saint Hieronie exhorteth all Magistrates, that when they finde a wise, faithful, and diligent man, they ought to kepe him as their owne hearts. 3 wisdome defined Nothing is comparable to wisdome wise men are of magistrates, highli to be esteemed

Moreouer, Marcus Aurelius the Emperour, sayd to his Phisitions, that if any thing wanted in a wise man by nature, he supplied it by science, but the ignorant & foolishe

Ignorãt men malitius,

for lacke of vnderstanding supplieth it with malice.

To be short Plato the Diuine Philosopher knowing that no humaine gouernment (if we shal referre things as we ought to a natural ende) could be established with out the vse and knowledge of wisedome & science, saide. Common weales shall wel and happelie be gouerned when they be gouerned by wise and learned men, or by those that shall employ theyr studies to wisedome and vertue. Well approuing by what spirit he spake, seing we se dayly how that such as folow theyr sensuall luste, the flesshe, couetousnes and ambition, the vainglorious spirit, the worlde, deceit, detraction, and addulation, the diuel And those also to whom nature hath denyed, or infirmitie depraued, as Idiots, Dolts, Lunatikes, Frantikes, and blockheads, can no more iudge righte from wrong, trueth from falsehod, vertue from vice: than the blynde can trye colours. And where natural ignorance, or infirmitie by accidence, and sensualitie reigneth both temperance, power, & wisedome is abused, as affirmeth Syr Thomas Eliot in his gouernour. And vertue is defined, to be the knowledge of things to be auoyded, and of things to be desired and loued, as sheweth Erasmus in Inchirid. milit. Christ.

vvise mẽ can beste gouerne,

Vertue defined

Hence that the workes of Godlines and vertue might shine euery wher before men, and glorifie God the author of them, preaching, baptising, and celebrating the bread of thanks geuing, &c. Role Priesthod, Ministerie, Prelatie, and Primatie &c. Reade Moses oration made at his death, extant with Iosephus in the treatice translated by him, furth of Hebrew into Greeke, intituled the Order, & lawes of the Iewes cõmon weale, the booke of Exodus, of Numery, and of Iosua, the Epistle to the Hebrues, the Actes and Canons of the Apostles, and of the primatiue Church, Saincte Iohn Chrisost. vpon the Epistle to ỹ Hebrues, Saincte Barnard, Isidorus, Petrus, Lumbard, lib. 14. dist. 24. &c. Victorius also of the preistes of the Gentiles, albeit they wer wholly addicted to al kind

¶ Priesthoode why.

of

of Idolatrie and superstition, Deodorus of the preistes of the Babilonians named Chaldes, Cesar in his commentaries of the Drudes, Titus Liuius Decades, of the Romanes, flamines, Sir Dauid Lind. of the 5. Monark, Iohannes Leon his historie of Affrica, by the prudent and valiant knight Syr Anthony Streele made inglish after the French phrase by Elegant translatiō, Francis Aluares historie of Ethiopia, Preter Iohn his Empire, with ỳ Albunamarke their Patriark, wher he and the rest of the Prielts are discifred. Theatrū mundi of Petrus Leune. All the which most manifestly declareth, that no Barbarous, or Turkish estate (much lesse a ciuill and Christian) without Religion can be gouerned, nor without estates and degrees in the same executed.

Syr Anthony Streely translater of the historie of affrica

How highly therfore sound Religion, Gods word, is to be imbraced, and the ministers therof to be esteemed, euery laythfull, godly, & wise man saith. For the maintenaunce wherof, they haue ỳ be rightly endewed with liuing answerable to eche of their cauling, imparting to the poore and needie some portion.

Degrees & liuigs alwayes aswel for the clergie as for temporaltie.

Hence moreouer came high Marshalls, Chauncelors, Treasurers, Judges, Doctors, Serieaunts, Shirrifes, Iustices, Proctors, Principalls, Wardens, Packers, Receauers, Awditors, Cumtrollers, Customers, Coffrers, Merchaunts, with all other Officers, Faculties, Artes, and Misteries, whatsoeuer they be that conserue, mayntaine, and instruct the humaine societie in godlynesse, peace, health and welth.

Officers whye

Herehence, to conclude, spring Parlaments, holie Counsells, high Comissioners, Conuocations, Consultations, Disciplines, and all other of this kinde. For litle auayleth Armes abroade, except counsell be at whome, Cicero in Offic.

Parlements, Councelers, Cōmissioners.

Let them that barke againste the holy calling of Blessed Bishopes, and libell against approued, trustie & most sacred Counsellers, or arme against Princely policie, Quiet vnitie, Godlie maiestie, Kingly suprematie

Such as Libel against

loyall Magistrates, meaneth therin some thing a gainst the Prince, & state.

more doltish thā Dolphines, ignoranter than Elephāts, senseleser then Cranes,) neuer so desperately, Rebell, Mutini, or cry to the contrarie. Reade as well the Canonised Scriptures, and writinges, of the auncientes, as of the later Diuines, or Philosophers, Plato, and Arist. Polit. Tull. de repub. Ioseph. of the estate of the Iewes, Titus Liuius, of the estate of the Romaines, Plin. his naturall historie, Celid. de princip. Syr Thomas Eliots Gouernor, Saint Hierom (his Hexomero, Saint Chrisost. officis Caluine his Institue. Musc. expo. Bishop Iuels Apoll. Foxe his two Tomes of Actes and Monumentes, Doctor Rush his Presidence to a Prince, Doctor Whitgiftes answear against the Libel, put into the Parlament, with his last worke, of most excellent defence, and Doctor Humfre his booke, de vita & morte Iuelli. &c.

wherin resonable creatures shewe thēselues more senceles thā bests Birds, & Fishes,

Wher if learning, authoritie, or wisedom, (which iudge all thinges,) will serue, may be founde that will satisfie: Vnles obstinately, and seditiously, they intend to persever.

Considering also herwith after nature that it is euer better to be ruled and nourished by the owne dame only, than by the Stepdame: for the one naturally cherisheth, kedeth, and defendeth: the other vnnaturally, carelesse, churlishly, and craftely, repineth.

The quiet, and prosperous raigne of Elizabeth,

And in a word dutifully to say my Iudgemente, our State God be magnified for it, and alwayes so preserue it, hath in no age or raigne ben more politikely ruled, quietlier defended, or mercifuller executed, nor the subiectes neuer better florished, than vnder Elizabeth our godly & most absolute Maiestie, imediately vnder God, and onely, reade if you list, that ran the olde Cronicles of the Brittens, & Romaines: you that can not our owne, as Policronico, Froſard, Fabian, Hawle, Cooper, Stowe, Grafton, &c. And ye shall finde it most true.

Now the wise and prudent, remembreth things past, considereth of things to come, and that according to

the

paſt, conſideꝛeth of thinges preſent, and foꝛeſeeth things to came, and that accoꝛdinge to the condition of the State, and nature of the Countrie: calling, place, and time of eche one, pꝛopꝛietie of euery thing, and neceſſitie of the vſe, waying Juſtice, Diſtributiue, and Commutatiue. Yeelding right to one God onely, to eche degree pꝛiuatelie, regarding the perſon, and to al a like in vniuerſall, without exception: ſetting a parte Parcialities, Sectes, and Singularities. Foꝛ, as Cicero ſaith, he that ſtudieth foꝛ parte of the people and neglecteth the reſt, bꝛingeth to the Citie oꝛ State, Ciuil diſſention, daylie Tumultes, and in fine, terrible diſtruction. Lib. 1. de offic. Howe Gardantly therfoꝛe theſe are to be Regarded, wiſe men eaſely ſeth.

Omit the line paſt.

what the wiſeſt do note and obſerue.

A worthye ſayeing of Tulli.

But howe Wiſedom & Pꝛudence can be aſſended vnto, the opinion falſe, Judgement vnperfect, and knowe-ledge wanting: I finde not. Foꝛ in ſuch the body & minde is depꝛaued of their naturall actions: ſeeing the ſtate of ỹ perfect & healthie is defined to be an affect accoꝛding to nature apt to perfoꝛm ỹ actiõs. Sickines, cõtrarilie, letting & hindering thẽ. As pꝛoueth Gal. lib. de opt. corp. conſt. in ſanit. tuend. lib. de animæ mor. & corp. temp. munt. cõſ. And in a hundꝛed other places, with fiue hundꝛed others of the moſt learned and appꝛoued Phiſitions. What neede moꝛe woꝛdes, you perceaue aſwell by reaſon and authoꝛitie, as by experience: wherof ariſeth, Juſtice, Power, Honoꝛ, Rule, Religion &c.

Health defined, and ſickenes.

And howe likely it is to haue a will perpetuall and conſtant doing to all men right, the actions depꝛaued, the ſences coꝛrupted, the affections folowed, the partes diſtempered.

When as nature is firſt and alſo wiſer than arte, as Galē affirmeth, 1. de vſu. part. 1. de ſanit. tuend & Mont. in com=t. de ſimp. med. facult. Learning Art, & diſcipline, folowing oꝛderly after, foꝛ Armour, Munition & Shat.

Nature before arte and wiſer.

Hence therfoꝛe roſe appeales, from Juſtice to Judge, frõ Pꝛeſidente to Pꝛince, from Pꝛelate to Pꝛimate &c.

Appeals why.

For vnto Antigonius, the sober and temperate, sayd the drapned I appeale. And truelie not without good cause the histories report, for he was the distempered with a cuppe of Magis, whiche after being sober, reuoked his sentence, and spared his life.

The like example (not withstanding, Androcides precepte) of intemperance & repentance we haue of great Alexander, who after he had in his dronke mode executed one of his noblest Captaines, & best be loued Clitus, being returnid to his former mildenes, for sorowe would haue murthered him selfe.

What dronkenes doth

Wherefore againe mighty Magistrates, highe Marshalles, Sericaunctes Maiors, Corporalles, Captaunes, Heraulodes, and in briefe all ministers of the Soule, and body, life and health, goods of the body and goodes of the minde, take place before the ministers of ꝑ goods of fortune, possessions, Annuities, Chattels, Rents, creditaunce &c.

Why ministers of life and death go before the ministers of goods

Howbeit greate soeuer be their Landes, and Treasures, wanting worthines and place of the other callinges, degree and life, accordyng. Agreable and consonant to ꝑ old saying, nere is my shirt, but nerer is my skinne, signifying herby doubtles howe goodes are after a sort (if the part be not set vpon them) to be honestly sought and reuered for, but helth of Soule and body, a vertuous life, the common welth, much more, if we shal giue credit to the godly counsell of Saint Grigory, or to the worthye ensample of the head men, the Senators, Aldermen of Athens, being infidels, folowing altogether naturall reason, wise policie, ignorant both of God and his worde.

what we ought cheiflye to seeke, accordig to the iudgmēt of Saint Gregory

And yet would not aboue at the Tragedi of Euripides, to heare sunge the wordes of a certaine detestable Couetous man, which preferred mony before all other comodities. O happy Athens, and state euery wher ten thousand times blessed, wher chiefly wisedome is embraced, honestie courted, and the common wealth maintained. For in al estates these be the causes why al men were and be aduanced, honored and exalted, as appeareth by

that

that Iosephus was with Vespasian, Phocion with Alexander, and Cato with the Romaines, and as I haue saide of these I might say of thousandes. And not because of riches, which now a dayes men so the most part so much couet, that if they may come by it, they force not how: as the Bankeroutes that hath ben of late, with the extreame vserers to wel declareth. Of Doctor Wilson learnedly discourseth. Wishing that some godly Philosopher could course that Vsurie Monster Pride likewise furth of the Countrie.

Banke-rootes.

Vserers.

Pride.

Lo be short, vse (as it becometh godly persons in all your actions) one plaine, sincere, and simple dealing, applying after nature, appetite for competent nourishmēt and lawful propagation, Courage for quiet defence, and reason to a vertuous ende. If for Gods seruantes reformed Christians you will be accounted, and with the elect Saintes and Angels you meane to haue fellowshippe, or in the godly governed common weale you intend to liue as members worthy of calling: or in the same to be vnpunished. Seeing to this end all regiment extendeth. Hence lastly, ꝑ iust Iudges of Assise hath ben apointed, Iustices of ꝑ peace ꝓuided, ꝛ Ordinaries in euery Arch deconry cōstituted, ꝑ so ꝑ hopeles Veratus might be executed, the quiet frō ꝑ dangerous Disturbers defended, ꝛ ꝑ abusers of themselues vitiously, and vncharitably reformed: or as godles, ꝛ irreligious excommunicated.

Read Lo dow. Lloyde, Pilgrimage of Princes.

Iudges Iustices Ordinaries.

Thus to finish (as in a word) our discourse of gouernment, to Gouernors, (right loyall Magistrate) it appeareth clearer than mid day, not onely the diuersitie of estates and gouernmēts, wherof we entreated, what alloweth vs, what we ought to seeke, and what we do vse. But also the high wisedom, that this sacred Arte vseth, the necessary vse and great praise of the learned and experte in Physicke.

Of the vse of Physicke.

Let them that lacke their wittes, knowledge, and vnderstanding, neuer so fondly bable to the contrary.

Wherfore therfore as in Bathe Syde I haue shippe-

fed to be by lawes prouided for, of temporall or ecclesiasticall Reuenewes: whereunto the commons of so mightie a Diademe might frequent. Right godly and frendly considered of some reuerend Fathers, and carefull Pastors, for the needfull vse & commodities of al their neighbours: Endowing the learned and authorised Phisitions, wt Prebendes Residentaries. Knowing very wel as all other wise & lerned mē, both ỳ vnto whō should nē repair for ỳ vse, aide, & vnderstāding of things apertinēt to this most needfull & beloued Arte, which conserueth health, mendeth the decayed, and prolongeth life as Hipp. proueth lib. de Arte, de Flatib. de Dieta &c and Galen in sanit. tuend. in Therapi and in Cornelius Celsus. lib. 1. in Proe. with other learned Phisitions. If not, vnto them that be faithfull therin in euery prouince appointid, orderly called, after the custome of the Vniuersitie. And therfore reuerently to be vsed and esteemed, and worthely rewarded, as Iesus Syrach willeth cap. 12.

Stipends for Phisitions

What Phisicke can do.

Howbeit the Cōstituter of the Art Hipp. li. de decen. ornat. And Galen his expounder, willeth lib. quod optimus medicus idem sit. & Philos. that Phisitions be religious and godlie men, iust in word and deed, constant continent, modest, mannerly, comfortable, contemners of money, diligent to their patientes, coueting their helth, that they might prolonge the sickes dayes, and studious and learned in their faculties. &c.

A phisitions manners described of olde.

Hence the error is manifest of all thē, if you consider what is discoursed, that deny Phisicke to prolonge life, or prorogue it.

1

Argumēts prouinghow phisicke can prorogue life.

For if life consist in the action of the spirites, and the spirites subiect to diuerse distemperatures of the body which doth shorten mans life: then that which can take away the distemperature which would shorten the life, doth prolonge it: but Phisicke can do that, ergo Phisicke can prolonge life.

A nother.

2

The body alwayes floweth, and ỳ which continually floweth

ſloweth can not remayn ſuch vnles ther be an addition, for that which departeth, and that which is added can not be aſſimulated, the vertues depraued, by meanes wherof life is ſhortned: But the vertues impedited, Phiſicke can reſtore, ergo, Phiſick can prolonge life.

Agayne

All that is receiued for nouriſhment is not aſſimulated, by meanes wherof excrementes are ingendered, which being ſtopped, endaſe ſickneſſe that would ſhorten the life: the which Phiſicke dayly doth amend: ergo, Phiſicke doth dayly prolonge life. 3

But in ſteade of prolongers of life, and vnder the colour of the profitable vſing therof: diuerſe (notwithſtanding the lawes) abuſe it, as Haule in his expoſtulation hath probably proued. Whereof ſome be Natiues: ſome forreners. But they came not by it in England (as they ſay) but out of far fet Regions, as Inſula Fort, Vtopia, or Terra Florida. I cry you mercy, I haue ſpoke in your caſt. I ſhould haue ſayd Terra Folida. Boſting not a litle their far fette wares and conning: ſetting vp Bancks, ſhewing Beales, hanging vp trumpery as reliques, in deede of liueles bodies, proclaming of wunders in Cities, Townes, Partes, Parkettes, Fayres, and Churches: as if the ſtate had appointed them. So likelie is it that it hath limitted them, that ther is ordeined graeuous puniſhment for all ſuch as preſume to take vpon them the practiſe and rule, eyther in Citie, Towne, or Countrie, of an Arte ſo noble and eaſie to be attayned: that of all other it is moſt learned: hardiſtly compaſſed: and perilouſly practiſed: as the Prince of Phiſicke Hippocrates not onlie proueth, Lib de Medi. de decent, ornat. & Aphor. 1. But alſo Galen the onlie Phenix of Phiſitians, in exhort. ad bonos artes diſcend. Lib. de ſect. de optimo ſecta, ad Theraſ. de optimo docend Gene. With the reſt of the lerned and ſacred Fathers of Phiſicke

Of the abuſe of phiſicke

Phiſicke abuſed aſwel by our own cuntry men, as by ſtrangers.

VVhat bokes do declare the lear ning required in phiſitians.

¶ Alcamists. Reade maister Kinders confutation of Paracelsus. Chirurgias ought not to geue any inward medicins nor discect any member with out the Phisicion. ¶ Moore our cuntry man comparable herein to any Strãger. Vnlawful medlers either in phisicke or Chirurgerie, are inquirable at

sicke: howsoeuer Archboltes accounte it: not a little truly to be mercueled at, that seeing howbeal other Corporations, Companies, and Felowships (as farre inferior as betweene the body and the garment) do euery wher extend the lawes in eche behalf prouided: that likewise the abuse herin according to the Statutes is not reformed: and the vnadmitted, ỹ ignorant prohibited. Whe when they come wher they think that they shal not be bewraied nor controwled, will say that they bee Spagiricall Phisitions, a deuise of none of our learned Fathers euer taught or alowed, Right excellent well of Maister Kinder in his confutations described. But if they thinke that any present can reproue them, then they be Surgeans, not Chirurgians: which if they wer, so farre as that worthie parte of Phisicke extendeth, they wer worshipfully to be intreated, for it only is exercised about woundes, Vlcers, Apostemes, Dislonitings, and bones broken: ec. Cutting, Couching, Launsing, Pricking, Stitching, Scarifying, Cauterising, ec. As Tugalt, teacheth in his Insti. Guid. Vigo, Lanfranke, &c. And not inwarde matters wher eye and hands is not vsed, neither yet in these without the learned Phisition.

Albeit of our owne Nation aswell for the incision for the Stone, as the Ruplure, and coching of the Cateracte, ec. Ma. Phillip More in Methode, fasilitie, preparing of the body, and defending of accidences, I think not inferior to any. And therefore by the authoritie of the vniuersitie is lisenced both to practise in Phisicke & Chirurgery: and so may any other that shall be found worthy. An order right commendable enduring safetie: And therfore most necessary. So that it wer requisite at Assises, Sessions, and Sinodes, it were inquereable: seeing that in the whole charge, ther is not many thinges more nedefully geuen. Well what nede to the wise many words. Renolue agayn myne Epistle directed fiue yeres past, aswell to the Vniuersitie of Cambridge, as to the Colege of Phisitions in London, wreten vpon the tra-

uell

uell, discription of the Countres, and practise had in all the Cities, & cheif Townes of this Land, with ỳ Countres of thirtie Shères & aboue, & the abuse of this Arte may sufficiently be noted. A matter I suppose not a litle to be waied, least the Stuvens should be discouraged, the learned defrauded, and the sicke euery wher abused, seeing such suffered creeping vnder abulation flattery, as Erasmus in Moria Encomium. theweth. By that meanes now and then animated, of some that haue authoritie to punish. Wherupõ it is come to pas as Mont. affirmeth lib. de comp. curat. fol. 70. that such as hath in all learned ages, ben bigblie honored, greatly esteemed, & notablie prouided for, be now notwithstanding equipolent discipline, preposterusly handled, by some ỳ iudge as it seemeth their weak wits able to match with Atlas stronge strength, shot at in the Busket of disdayne, with Blanchpouder stolen furth of Democritus Storehouse, kindled by the tuchwood of Baccus imping, or fired from the quaft Fame of Cirsees inchaunted Cuppe, or from Momus maimed mouth: or in fine, frõ Zoylus laboring lippes. Such prayse deserueth these sageles, that for a Cinike they will perhappes enrolle mée, because I touche so farre the vanities: Howbeit I shall willingly be contented, so to be accompted, of all them that want not their wittes, which had rather to haue sickines then helth, greise thẽ ease, a stinking carcas then a swẽt body, maymed limmes, then sound partes &c.

But if no reasonable man be of that iudgement, then take this to be written for your benefite (if happely you come by it) as matter to this present discourse very incident and requisite, lest to soone you rotte, and to late repent, and had I wist, alwaies doth come to late. Concluding with our artificial composition, conferred with the aforesayde Authors, and approued Positions, not ouer hastely or vnnaturely accomplished, as wel for the quantities as operatiõs, which facultie hath an affinitie with our naturall heate.

Assises & Synodes, together with such Chirurgians & Apotica ries, as ministers any mede cines.

¶ Note this well

Phisick through abuse, hath not his auncient estimation.

Reasonable men wayeth thinges reasonably.

Tẽperat heate in radicall humidite, what it doth

The which temperate heat in radical humiditie consisting, conserued, our youthly youth, happy health, and lonely life remaineth, it lost: halting age, sorowfull sicknes, and deuouring Death destroyeth.

And truely the aforesayd Doctor Mont. opinion lib. de sal. tut. cap. 8. in my iudgement is not to be misliked, who thinketh ỳ the felicitie of life is not to be placed in Riches, Reuenewes, & Abundaunce, nor in Warfare, or Chiualrie, nor in Renowne & Glorie, neyther in good Arts & Sciences, neither in Priesthood nor in Pleasure, or towardnes, as Facius writeth, in Dial. de vitæ felicitate, but in a healthy & longe life, which goeth nerest and maketh and prepareth the way to that Immortalitie, through which the happy Soules of Christians shall perpetually enioy in those blessed seates.

¶ Felicitie, wherin it cõsisteth

But hereof lastly, I trust shall suffice in this place, of the inuenting to preserue helth, effects of the spirits, correcting of affections, disorders, executing lawes. &c.

A preseruatiue water

The author cosoned in London by an Alcamist, the last yeare of king Edward.

No agrement about the matter of Aurũ Potabile

And we will proceed to our preseruatiue water, albeit that it cannot make a man Immortal, as some of such a composition dotinglie haue dreamed being lulled by Lullius a sleepe, lib. de Quintiessentia. Consuming as wel their owne substance, as deluding others. Whereof in Prime yeares I had to good experience. Seeking (as they will haue it) the Philosophers Stone, Aurum potabile, of the Arabians, Elixer. Yet so that one appointeth one matter, and another, another: taking their ground from this principle, that is, that euery thing naturally containeth in it self, the seede of his own kinde. Which in deed although it be most true: neuertheless not in such sense as ỳ which is cõmonly called Quintaessentia, a dramme therof powred into 200. drammes of molten Leade or Tinne, can chaunge it into fine Golde, as Arabian. maketh Brut. to speake, Lib. 2. de abdit. rerũ. cau. Nor that a man can be made by Arte, either alwayes to be kept in this worlde aliue, it is out of the compasse of all Artes. Although on Philippus a Philosopher in Galens time, wrote

wrote a buke, affirming that a man might be kept immortall, as Mont. testifieth, lib. de sa. tut.

The Quintessence in very deede, is as much to say, as the fifth substance. An extract of the purest properties of the foure Elementes whereof the composition consisteth, as Vlstad. affirmeth, lib. de secret. natur. Yelding so much the more effectuall operation as it is made fyner by attraction of the fyrie and aierye substance, from the watry and earthy qualities. By reason whereof this Quintessēce or preseruatiue Water (beit of you rightly ordered as without boste of me it is deuised & deliuered) farre passeth Remundus aqua vitæ, or Benidictus Eleazor, or Dater Stuenes aqua composita, or Glanfyldes Quintessence, or Burcotes Decoction: all which trueliē, are worthie prayse. But they respect not thrē partes of the Arte curatiue: Firste Eueōtick, whose scope is to kepe the helthie in the same state. Analepticke whose office is to helpe them that be greeued. And Prophilactick, which preuenteth diseases, and helpeth the fewters ceased, as is expressed of Galen in lib. ad Thras. where the rest of the partes to heale sicknesses are distinguished.

Quintessence, what.

Diuerse waters of greate vertues: if thei be vsed as time, age, region, nature, sicknes &c. doe require.

℞ R. Rhabarb.
Turb. Agar.
Aloe.
Mirabol. ℈. gener.
Tamamarind. ind.
Spicenard.
Ligni aloes.
Xilobalsami.
Salsæ parigliæ.
Enula campana.
Rad angel.
Zinzibris;
Calamus aromat.
Galangæ.
Zedoariæ.
Cubeb.
Cardamomi. } Ana, ʒ. j.
Granorp. parad.
Gariophil.
Macis,
Piperis albi.
Nucis Muse.

Sennæ Alex. oūce. j.
Epith. oūce. ij.
Mannæ granat. ʒ. vj.
Stecados arab. ʒ. ij.
Cinamomi sel. oūce. ij
Fœn. Anisi. } Ana, ʒ iij.
Carui, Coriand.
Iœniculi.

Vue passæ.	pug.j	Cerebella passer.	vj
Amigd,dulc,excort	xvj	Pom.gra.adul, Comp.	ij
Dact.prep.	viij.	Aqua Cinamom.	lib.d.
Florum Boraeg,		Gum.Arabic,	oũce.i.d.
Bugl.	Ana.	Aquarũ,florũ	Ana, oũc,vj
Anthos.		Borag.	
Folior,chelid,	pu.d,	Buglossi.	
Rut,		Violarum.	
Brioniæ,		Rosarum.	
Salniæ.	Ana. oũce.j	℞ Tragea nost,	oũc.j.d.
Betonicæ,		Diasatirion,	oũce.j
Menthæ,		Thæriaca And.	3.vj
Ambros.		Fol,aur,et argẽt,	An.xx
Melissæ.		Margarit.	
Card.Bened.		Vtriusq; coralli in pul.	dram.d.
Brassicæ,mari.		Mosci opt.	scr.d.
Vini,rubelli quod hodie vocant,Claret.	lib,xiiij	Zaccari alb,clarif.oũce.	v

Miscantur et ponantur secundũ Artem in allimbico, vitreo,et destilletur aqua quæ iure nuncupætur,Aqua inuentutem conseruans,et vitam procrastinans.

The effects that this vvater yeldeth.

THis Quintessense,most beloued Earle,may iustly be called the Water preseruing youth, prolonging life, and defending from sicknesses. Right profitable for many ponge and olde, bicause it helpeth Nature,strengtheneth the Stomache, causeth Appetite, comforteth the Brayn,assisteth the Liuer,reuiueth the Hart,by means wherof ther followeth good digestion,puer blood,and fine Spirites: yelding therefore quicker Senses, nimbler Partes,prompter Actions and Vertues, as the Attractiue,Retentiue,Digestiue and Expulsiue: giuing heate to the colde Partes, strength to the Feble, binding the Lose,and opening the Bound,dispersing opilations and dissoluing swellinges, aswell in the wayes as in the ioynts

iointes: Therfore profitable to them that haue the bone Ache, Palsies, Numnes, payne in the ioyntes, and for most sortes of Gowtes. Also it helpeth procreation in weake and colde persons, defending from the Ptisicke, preuaileth greatly, (againste Hidropesis, grene Sicknesse, euell habitte of the Body, Melancoly greefes, and paines of the Splene, and taketh away the Agewittes, taken an houre (three dayes together) before the fitte come. Moreouer it stayeth the swimming and turning of the head, helpeth hearing and sight to preserue, defendeth from the Plague and Contagion, enlargeth the Breath, breaketh and dissolueth Wynde, helping Iliaca and Collica Passio caused therof. The Rewme also that proceedeth through a raw Stomach, moist Brayne, and following it stayeth. In fine a sweete breath it yeldeth, Youth, Bewtie and Liuelines it maintaineth. Fayre Coler of Face and Body it causeth, with Solublenes of the Wombe. &c.

But albeit that it had an hundred vertues more answerable to the manifolde Vertues of the worthie and notable simples entring into the composition wel known, and approued of your Lordship. Yet would I haue remembred that learned saying of Fernel. Ambiamis lib. 2. de Abdit. rerum causis cap. vlt. Wher he saith, that grieuous is the impudencie of them, and also intollerable, which hauing gotten an excellent Medicine, without all Arte, without all iudgement, offereth it to the curation of the sick. A thing in these our dayes to cõmon, as we haue sayd, & therfore I haue written it in Latine. That so the learned and expert, may dispence the ingredience, or from me all may haue it perfect. Least any that be ignorant should abuse it, as they doe the most sorte of all good inuentions, through the misliking either of simple, quantitie, or vse. &c.

A notable saying of Fernlius

VVhy the Receipt is in latine.

Hence the abuse of such Apoticaries is to be detected, which vse not only, Quid Pro quo, to giue Chalke for Cruse: But as wel of all them that minister Medicines

The abuse of diuerse Apoticaries.

It is a madnes to iudge in al sortes to be one way of curig.

without counsel of the Phisition. For it is as Galen proueth lib. 3. Ther, an extreame madnes, to iudge that ther is a common curation of al men, and that not euery one of vs hauing another complexion and nature, requireth not another Ministration, Facultie, Quantitie, Time, &c.

Great dãger and hurt of the vnskilfull ministring of Phisicke & letting of blud.

Henceagayne the daunger and hurte is manifest, daily committed by all them that minister Medicines or let blud, being themselues vnskilful in the Arte, of what estate, degree, or calling soeuer he or shee bee.

To whõ this vvater, hovv & where it profiteth.

Howbeit this our Water, in the most fort vsed passing excelent (as you haue hard) shalbe found the benifite. If (as the Case, Time, State, and nede shall require) it be receiued in dewe quantitie at the Bathes of Bathe: but especially at Bucklstones, for most that frequent thether not vnnedfull to be alwayes redy. The reason whereof the learned can easely iudge if they remember the Clime and nature of the Welles.

And therfore (as a perpetuall pledge, and willing present of myne vnfayned harte, towardes my countrey, and your Lordship) I giue it vnto your Noblenes, because I can not finde that Jewell which is greater or more agreeable to the condition of my calling, or more expedient to be alwayes at hand as well abroade as at home, be it on the Seas or on the Land, in Campe or in Countrey.

Albeit some alwayes delite to row in Cockorels Bote, through Haulles, Castelles, and Bowers, darting Belts of displayse at such as with all diligence, care, and coste studiously day and night, serchingly saile through the Ocean Seas of naturall Science, for to finde Cape bone Sperans, that they might conquer for their Countrey, as other nations hath done, the Springes, Bathes, and Waters of longe life, and manifolde benefits.

Wherwith that Iland Bona, floweth, and aboundeth, Imbarking the same in Sapience careet, that so at length London, it might be brought to Troynewith, & this wise made

common

common for all Brittens bzieve to all posterities.

The Dose measure or quantitie for your Lordshippe in Winter, shall be first in the morning three little spoonefulles, in the Somer one, and that in the Canicular Dayes, togither with another spoonefol of the thin Syrupe of the flowers of Bozage and Violets.

Hauing wel tryed your Noble & zelous nature whole answearable to the worthy and famous Stirpe of your auncient, most honorable, and trustie Stock. Desirous euer, and willing to embrace, accepte, and esteeme, what soeuer tendeth to the general profit, aduancement, and vtilitie of your native Countrey, and State: the furtherance wherof as you continually employ your dayly endeuor: so are you a right Mecænas to all them that vse their Talent to the profit of the common wealth. An Argument certainlie not onlie of true Nobilitie, but also of perfect Christianite. And therfore right iustlye doth all men pray for the longe preseruation of your Honorable and Noble estate, together with the prudent and bountifull Lady Elizabeth, your godly Wedlelowe, and all yours, that ye may continually continew in all health, with dayly increase of Honour, euer in this life, and after in the life and ioyes euerlasting. Amen.

¶ The Earle of Shrewsbery like his auncetours, delitinge in all things that mai benefit his countrie and serue his Prince

¶ Your L. most ready alvvayes at commaundement, Iohn Iones.

Fol.2, Page 2, reade Gretia, for Gracia.
Fol.5.P.1. reade uniting, for coueting.
Fol.5.P.2. reade man, for Pone.
Fol.6.P.1. reade cælo, for calo.
Fol.7.P.1. reape et Paparilla, for in.
Fol.7.P.2. reade innato, for mirat.
Fol.9.P.1. reade mut, for imit.
Fol.9.P.2. reade frigi, for frigo.
Fol.9.P.2. reade humidite, for fumidite.
Fol.10.P.1. reade is, for as.
Fol.11.P.1. Reade in temp. for temperam.
Fol.12.P.1. Reade for meanes, meapts.
Eadem. Reade aquis, for aquid.
Eadem. Reade bubo, for tubo.
Eadem. Reade, be banished, for banished.
Fol.19.P.2. Reade, for Demune, Deuine.
Fol.20.P.2. Reade, for Hexomero, Hexamerō
Fol.24.P.1. Reade Morio encom. for Moria incomium.

Imprinted at London, by william Iones, dvvelling in Paules Churchyard, at the Southvvest doore of Paules, and are ther to be sold.

1574.

GALENS BOOKES

of Elementes, as they be in the *Epitome* (*whiche may very aptly*, **in my iudgement, be Entituled, for the** better vnderſtanding of the Readers, *The Originall of all thinges naturall in the vvhole vvorlde*: **Confuting, as well the errours of all them that** went before time, as that hath, or shal folowe hereafter of the *Paracelcians*: marueilous pleaſaunt, and moſt acceptable for all sharpe wittes, deſirous of wiſedome,) published foorth of Latine into English,

By John Jones,
Phiſition.

¶ *Imprinted at London, by* VVilliam Iones, dwelling in Paules *Churche yarde, at the Southvveſt doore of Paules, and are there to be ſolde.*

1574.

BIBLIOTHECA · BODLEIANA

TO THE RIGHT honourable, and moſte truſtie Earle,

George, Earle of Shrewſbury Earle Marſhal of England, Lorde Talbot, Furniuall, Uarden, and Straunge of Blacke Mire, Knight of the moſt honourable order of the Garter, and one of the Lordes of the Queenes Maieſties moſte honourable Priuie Counſell, and Juſtice in Oyer from Trent Northwarde &c.

John Jones wisheth al health with daily encreaſe of honour.

Ippocrates, thauctor and parent preordinated by Goddes diuine prouidence, for the helthe, welthe, and benifite of all mankynd, whoſe wordes, and authorities we admitte, receiue, and allowe, together with Galen, as Oracles from Heauen, ſeemeth vnto me, moſt noble Earle, neither to haue written rashely, as diuers did of olde, nor yet vnprobably, as other haue of late, wherof I haue made mention in my diſcourſe of the natural beginning of all growing, and liuing thinges, &c. But rather

moſte diuinely, and Philoſophically in entreating of the Elementes of mans life, Fire, Ayre, Water, Earthe, omitting with Hipp. the moſte ſimple, not receiuing theſe foure qualities, vt Cœlum, Spheræ, Stellæ, Planetæ. as Heauen, Spheres, Starres, and Planets, entreateth here of thoſe ſimple bodies, the Elementes, receiuers of the foure qualities, whiche be the beginners of all thinges vnder the Moone: whether they be Inanimata, without life, and imperfectly mixt, as the Meteors, or pefectly, as the Minerals, or Animata, with life, Vegetat, ſenſit, & Rationall, growing thinges, as Herbes, Plantes, and Trees, &c. Liuing thinges, as Beaſtes, Foules, and Fiſhe, and reaſonable, as Mankinde, all hauing their originall of the Elementes, not of thinges void of ſenſe, and vnſufferable, neither of thinges with ſenſe, and vnſufferable: not of the firſt Elementes, Suffering, and feeling: neither of thinges ſuffering without ſenſe, but of the foure Elementes, Fire, Ayre, Water, Earthe, as a Language of an Alphabet, and

Libr. de Carmbus.

and not of one Elemẽt, more then this word (Iohn) can consiſt of one letter (I.) alone. The whiche olde Hipp. righte aduiſedly dooth approoue, writing after this maner: Qui obſecro fieri poteſt, vt ex vno quicquam conſtituatur, quum ne ex pluribus quidem poſsit, niſi ea probe fuerint contemperata. *In Lib. de nat. homin.*

How can it be, I pray you, that any thing may of one thing be compounded, ſeeing of many thinges it can not, except they be well tempered: compriſing briefely and moſt pithily the ſumme of the mater.

The nature, propertie, maner of minglinge, and diuiſions, as wee haue very briefly handled in our Tables of Bathes aide, to the prudent Earle of Penbrooke, your honours Sonne in Lawe: ſo be they at large taught of Galen, in both his bookes (de Elementis.) And do now dedicate them vnto your Nobleneſſe, as a perpetuall argument of my faitheful and conſtãt ſeruice towardes your Lordship, for a preſente of this newe yeare: emboldened and animated the rather ſo to doo, becauſe it is manifeſte, as well of Buckſtones Bathes benifite, as alſo by the

worthy acceptation of my preſeruatiue water, that your honour doth not a litle eſteme: reward, and commende them that take any ſmall paine in ſetting foorth that whiche may profite the poſterities, as theſe workes of the very principles of al Philoſophie and Phiſicke, and therefore thereunto to be annexed: the argument whereof further to dilate vnto your puiſſaunce, sholde be in ſteede of a preamble, (perhaps) meere tediouſnes, the graue affaires of our weightie and moſt mightie ſtate, whiche you further ſo nobly, vigilantly, and faithfully (according to the Prouerbe, with tooth and nayle) conſidered, the whiche ſtate, God, I beſeeche, in all maieſtie long to continue: Oh ingenious head, fraught full of al veritie: Oh godly breaſt, preſeruer of all tranquilitie: Oh inuincible, and ſouerai gne harte, Elizabeth, daughter of the victorius, and triumphant Henry the eighte.

Thus, hoping that theſe workes by vs publiſhed should ſeme any leſſe englished (albeit) rightly Ad Verbū, & Senſum, then with Sir

Andr.

Dedicatorie.

Andr. Lacunæ Knighte, Doctour of Phiſicke, (in Latine abridged forth of the Greeke) that your Honour of your accuſtomed lenitie wil enterprete it to the beſt, equall to whom in liberalitie, I knowe fewe, in fidelitie fewer, in affabilitie none.

Your Lordſhippes alwaies to commaunde,
John Jones.

Galeni Pergameni, de Elementis Liber primus.

SEing that an Element is the leaſte portion of the thing whiche it ordayneth, neyther is that ſame it which is ſéene in déede, very ſmall, it manifeſtlye appeareth, that the ſenſe is not a Iudge of them whiche be the very Elementes, according to the very nature of euery thing. Therefore wée with Hipp. ouerpaſſing thoſe which be firſte in the iudgement of ſenſe, and moſte ſimple, will enquire for thoſe, whiche are in déede Elementes of mans life, and whiche can not bée diſſolued into other: and be no leſſe neceſſarye to cure ſickneſſes, then thoſe whiche to the ſenſe ſéeme ſuche: that is, whether it be one truely in kinde, or els more, and vnlike. If ſo be, that they be not onely one, but moe, and diuers Elementes, wée muſte ſéeke againe how many they be, as what, and of what ſort, and what fellowſhip they haue together. Therefore, that the firſt Element, of which both our bodyes, and alſo the bodies of all other do conſiſte, is not one, eyther in fourme or power, Hipp. teacheth by this reaſon.

If a man were one thing, he ſhoulde not be gréeued, and if ſo be he were gréeued, it ſhoulde require one and onely medicine, comprifing wel and briefly the ſumme of the mater. For if a man were one thing that is framed of one Element, there ſhoulde be nothing, through whiche he ſhould féele payne.

If ſo be that he were afflicted with any grieſe, there were but one waye, and one medicine to cure him. For when as he coulde not be hurte through any outwarde

cause,it ought necessarily to suffer inwardly of his own nature. And when as there is one onely nature of euery one,there shalbe one affecte,and the waye to returne to the naturall state, shalbe one: whiche is a verye absurditie,seeing there be infinite kindes, as well of sicknesses, as of remedyes. By the same reason also you may reprowue the reasons of them,whiche haue brought in,that motes without all qualitie, and alteration, and also bodyes vnmade,to be the beginning of all generation. For a man shoulde not be greeued, if his nature were such, seeing that it is necessary,that it which greeueth,shoulde be a receyuer both of sense and alteration.

If so be,that it be without all alteration, it will alwaye keepe the same state, whiche it had from the beginning. And nowe if it be chaunged,and yet there be not in it naturall power of feeling, it can nothing more feele the affections,then stoanes do feele.

Therefore, seeing that bothe these are required in these chaungings,and in bodyes truely, if wee did grow eyther of them,or any suche like, or vniforme nature, wee shoulde not be greeued. Therefore wee truely are not made of any vniforme,or simple substance. Furthermore,seeing there be two instrumentes, by whiche all opinions be founde out, that is, reason, and experience. Neither of these will so seruc them,that they shal finde any thing made of them, whiche are altogether impatible or vnsufferable, and without sense, whiche after will be suffering and partaker of feeling. Naye verily,although al those motes had an ingraffed sense,and were impatible,and not able to be pierced,so that of the onely mutuall ioyning of them,the flesshe it selfe should be engendred. Neuertheless, wee shoulde not feele a needle impacte,or pricke any more, then when wee seperate the fingers ioyned therewith. Therfore it resteth, that a feeling bodye shoulde eyther be of those, whiche likewise haue force to feele and suffer,or of those whiche

can

can ſuffer, but after haue no ſenſe

And we will weigh anone whether of theſe is true: If therefore an Elemente can not be impatible, it alſo ſhal not be one in kinde. If ſo be, that which is one, is alwaye vnſufferable, ſeing there is nothing left, into which it may be chaunged, or of which it may ſuffer, for what ſoeuer is chaunged, is chaunged into an other, and that which ſuffereth, ſuffereth through an other. Therefore, ſeing it is nowe proued, that there be many Elementes, let vs enquire for the number of them: yet firſt let vs diſtinguiſh the ſectes of them, whiche vniuerſally diſpute of Elementes; for they are brought into foure. The firſte of whiche, is that whiche he pronounceth to conſiſte of thinges voyde of ſenſe, and alſo vnſufferable. The other whiche conſiſteth of thinges indewed with ſenſe, but yet vnſufferable: whiche be ſubiecte to alteration. Both which in this doe agree, that they both ſtande of thinges vnſufferable. Wherfore, ſeing they teache them to be impoſſible, let vs let them paſſe.

There be therefore behinde two: the one, whiche conſtituteth a feling bodye, of the firſte Elementes, hauing facultie both of ſuffering and feling. An other of thinges ſuffering, but without ſenſe, both agreeing, that they conſiſt of thinges ſufferables: betweene either of whiche ſectes, what poſſible thing both it containe. For if you will trye, and examine by reaſon the partes, thoſe whiche be of bodyes, hauing power of feeling. If ſo be, that you ſhall trye the firſt elementes, it may eaſily be, that although they be ſayd to haue no ſenſe, ſo that they can mutually, and manyfoldely doe, and ſuffer vppon them ſelues, ſome bodye endewed with ſenſe, maye be engendred thereof, many particular alteriations comming betweene. For as oft as any thing is made of many thinges, if thoſe thinges whiche come into the compoſition, ſuche as they be, ſhall dure ſuch vnto the ende, that ſhal neuer attayne any new or purchaſed fourme,

whiche was not before in those thinges of which it was made. But if they many wayes be varied, chaunged, and mingled, then there maye somethyng arise in the thing compounded, whiche may be of an other kinde, to those whiche were founde in the firste Elementes of it. Wherefore, they that will haue a body to be engendred of Fire, Ayre, Water, and Earthe mutually chaunged, and altered, and brought to a certaine temperature, endewed with a sensitiue facultie, they doe pronounce thinges agreeable vnto truthe.

But they whiche pronounce of them remaining, as they be, and mingled onely, as Wheate, and Barley, and Beanes are in an heape, they truely doe followe those thinges, whiche can not be done.

By these therefore it is shewed, that Elementes are moe then one, and also that they can suffer, which Hipp. confirming, saith: Howe, I pray you, can it be, that any thing, may of one thing be compounded? seeing of many thinges it can not, except they be well tempered. But whether sensible bodyes doe consiste of the firste Elementes, in all the whiche there is force of feeling, or of those rather whiche doe wante them, it is not yet shewed.

Furthermore, that many do lacke sense, it is thence euident, that some of the compounde be suche. This therefore is a foolishe opinion, as well of the naturall Philosophers, as of the Phisitions, whiche do affirme, that there is one Element of man, or of all thinges vniuersal. For Thales, Anaximenus, Anaximandes, with them Heraclitus doe enuenour to shewe, because of the mutuall alterations of Elementes, they let all thinges to growe out of kinde, into other that be nere them, euery one of them to be an vniuersall Elemente: yet so that one appointeth one thing, an other, an other. All the whiche doe seeme to me, to haue dreamed of that firste mater subiect to all Elementes, whiche they haue to be

one:

one: so also they suppose an Element to be one. But they whiche pronounce all thinges to be one thing, do destroye the beginning of natural Philosophie, and also of Phisicke, and therefore against them we muste not dispute. And this is contrarye to all reason, if because there is scene none of the foure Elementes in the body, pure and sincere, a man woulde denye, that they all are not founde in a man. For why, will you in the bodyes of living creatures, finde earth, for example, unmingled and pure, seeing in the whole, suche cannot be shewed of them: for what soeuer parte of it you shal take, that wil be partaker of suche heate, or humour, and ayre substaunce, yet that earth which we suppose to be an Element, is muche thicke, heary, and besides that, colde and drye. If so be, that thou shalt in all the worlde, shewe me a stoane, an earthy body, truely I will shewe thee in the bodyes of living creatures, some thinges like unto it, that is, the kinde of boanes, the heares, the gristles, and stoanes. Seeke not therefore in the bodyes of living creatures, any thing unmingled, seeing you shall not finde that in the whole worlde, without counterfeiting. But as often as you shall see any colde parte drye, and thicke, let it be ynough to call into thy memory, earth, and let it be ynough to behold any moyste thing, thinne and flowing, to conceiue in thy minde water. Also the heate of the living creature. Let it present unto thee Fire, and also the nature of the breath, without the whiche a living body cannot consist, let it bring to your memory fir'de Ayre, then Fire.

Neither can you denye, that all fruictes are engendred of the earth, and of the water, seeing of them they may seeme to haue their beginning, & that they be partakers of Fire, and Ayre tempered vniuersally.

Hence you maye gather, that if you macerate, or steepe earth in water, you shal make it nothing but clay, and fruictes be not claye. If therefore fruictes do take

their beginning of the vniuerſalitie of Elementes, there is not, why you ſhoulde doubt of liuing creatures, but that of them they may be nouriſhed.

Therefore, boldly it is to be profeſſed, that Fire, Water, Ayre, and Earthe, to be the firſte, and the common, and moſte ſimple Elementes, and beginniners of all thinges, of whiche verily, both Plantes, and alſo all liuing creatures, are engendred, nouriſhed, and encreaſed, for in them alone you ſhall finde the chiefeſt qualities, without any mingling, or temperature.

In Earth, eſpecially colde and drithe, in Fire eſpeciall, heate and drithe. In the other, the other qualities, according as euery ones nature dothe require. But to eſteeme any Element to be eſpecially moyſte, and alſo to ſuppoſe that to be ſome thing diuers from water, is a pointe of extreme folilhneſſe.

Furthermore, that the eſpeciall heate is ſimpler then Fire, and that by it added to the mater, the Fire is engendred, it is confeſſed of all Philoſophers, whiche truely dow confeſſe vniuerſally, that a certaine mater without qualitie, (which is ſubiecte to all Elementes) and alſo an eſpeciall heate, which is produced in it, is to Fire the beginning of generation, and alſo that the mater it ſelfe, is free from all generation, & corruption: and the qualitie to be that, whiche in it is bothe engendred and periſheth. But an Element in that dothe differ from a beginning, that beginnes, ſhoulde be in the ſame kinde with thoſe, whoſe beginninges they be, and Elementes dw alwayes appertayne to the ſame kinde, for a ſimple qualitie, is the Elemente of a compounde qualitie, and a ſimple bodye, of a compounde bodye, Seeing therefore hote, moyſte, colde, and drye may be three wayes ſaide, that is, either as a qualitie, or elſe, as an vnmingled bodye, or as that whiche is mingled, and the qualitie not ſeeme to be an Element, nor yet a mingled or temperate bodye,

It is to common, that wée saye, an Elemente to be that bodye, whiche is without mingling and temperature, and also simple of qualitie. Wherefore, at the length we are come necessarily to Fire, Ayre, Water, Earth, in whom firste there is especiall heate, especiall colde, especiall moysture, especiall drithe. Which Elementes altogether, or some one alone, we dw commonly vse as water, daylye when wée dw drinke, or be washed, Ayre, whiche doth enuiron vs, while wée drawe it in by breathing, Fire also, when wée are colde, wée vse that wée may be hote.

Furthermore, liuing creatures, which eate, eyther sande, earth, stoanes, clay, yea, or boanes, dw plentifully bring earth into their bodyes. Wherfore, I truely dw not see, why many men dw saye, that neyther Fire, nor Water, nor Ayre, or Earth be taken away, or added to our bodyes, and therfore that they be not Elementes of our bodyes.

If so be, that any dw therfore thinke, that we do not shewe in our bodyes any Element, because no man is so heated, that he burneth, or drinketh vntil he be burst, they dw not vnderstand, that if one Element dw perishe, the liuing creature likewise perisheth. And the old Element shall perish, if it be turned: the hote, if it be ouercooled: the moyste, if it greatly ware drye: the drye, if it more then méete is, be moystened. Wherupon the matter stãdeth otherwise then they think: for alwaies there is eyther some Element added to the body, or els taken away, that which must be moderately done of them that will the liuing creature to be kept sounde: If so be, that immoderate vse of Elements bréedeth to death. Therfore, séeing no qualitie can be founde aparte from substaunces, wée are compelled to receyue them together with the substaunces, and so to geue them to the bodies, which made them: whiche if they require them especially, wée minister the Elemente it selfe. I saye, Fire,

Ayre,

Ayre, Water, Earth. But when a meane qualitie is necessary, we vse a medicine mingled of the Elements, and sometime of a nourishment. Neyther is the Element at any time profitable, as a medicine, but when the body nædeth an especiall qualitye. And that Hipp. by the name of qualitye doeth vnderstande often times a bodye endued with an especiall qualitye: we maye gather by this saying. If so be where he saieth, when a man dyeth, it is necessarye that euerye part returne to his owne nature, the drye to the drye, the moiste to the moiste, the hote to the hote, the coulde to the coulde. He calleth drye moyste, hote and coulde, not onely qualities, but also substaunces, in which those qualityes are founde: for those theybe whiche the Creature being deade, doe departe, and are mingled to the Elements of vniuersalitye.

But wee will saye that the qualityes, the Creature being dead, do dye, but not to returne to theyr owne nature. Wherefore there is not why any man any more shoulde goe about to perswade that hee supposeth liuing Creatures to bee begotten of qualities, which can not consist a parte from the bodyes, but of bodies in which those especiall qualitypes bee, for they are common Elementes of all. And those which for any excellencye of these are called Whote, Colde, moyste or drye, are proper to euery one.

A man therfore consisteth of most simple and sensible Elementes, which are called similar, or simple, or lyke. And they againe of the fowre humors, which also doe take their beginnings of things to be eaten and dronke. But these are engendred of Fire, Ayre, Water, and Earth, which truely be constituted of no body any more, but of mater and qualities onely, which we graunt to be the beginnings of them, but not at all the Element: nenertheles the Element hath of the qualities that he is an Element.

If so be that especiall heate be added, that whole Element wilbe Fire, and so we must saye of the other three qualityes. And of none other qualitie, but of these fowre an Element is iudged.

But of the proper Elements of Creatures, that is, of humors we must intreate in the nert cõmentaries, for of that the similar parts are engendred. These agayne meeting together, that first most simple instrument is finished, which for the great function or office of one, is by nature produced, then when these are framed together another greater instrument is made, & then the perfectnes of the whole body. Therfore that we may repete the whole disputacion, if we be greeued, our substaunce shal not be one in kinde, nor yet vnsufferable. But we be greeued, therefore it shal not be one in kinde, nor sufferable. Againe, if it suffer, it behoued that it heated, coled, moistened, or dried, should suffer, seeing those which be nert cannot by any other meanes be altered. Whole by whole, wherfore it is evident that heate, cold, moisture, & drines, doe constitute or frame the substaunce of euery thing. But how those which are mingled may be mingled, the whole by ỳ whole, whether by the only quality, (as Arist. supposeth) or whether the substances, they mutually entering into them selues, it is not needefull for a Phisition to trye. Yet let this suffice to haue spoken in this present, that if wine (for example) be mingled with water, the partes of both these are scattered into the smallest, and by & by, they doe mutually doe and suffer together, and so much the easier they do communicate the qualities mutually vntill they be brought into lesse through longer mouing and mingling. For in time of necessity the partes of those thinges which are mutually mingled will exactly worke vpon them selues, and exactly suffer, and so all that wilbe one, and on euerye parte like it selfe.

Galeni Pergameni, de Elementis. lib. 2.

Herefore as hote, dry, cold, and moiſte are the common Elementes, beginners of all thinges, ſo Blod, Flegme, & blacke Coler and Yelow are the proper Elements or beginning of thinges endewed with blod. But proper to men be the ſimilar particles, although theſe be cõmon to many endewed with blod, as Dre, Dogge, and Horſe, yet not like to men. But verily that the partes of all Creatures hauing blod be engendred of their mother blod, it is euident inough, whiche ſeing it is partaker of Flegme, and alſo of other coler it is ſhewed, by which reaſon Hipp. perſwaded, hath taught that the foure humors be the matter to engender man. Furthermore, Fleſhe and Sinowes bee partes ſimilar or ſimple, and ſeing the Fleſhe is Blod, and beſide ſofte and hote, but the Sinowe without blod, hard & cold, and alſo other parts haue other differences. It ſemeth agreeable vnto reaſon, that wiſe nature at what time ſhe framed the iſſue or infant of the mothers blod to haue drawen that which was thicker to conſtitute ſounder bodies, that which was thinner to the ſofter, and that which was hotter to the hotter, that which was colder to the colder.

And in the time folowing, that euery one of the parts fourmed had his proper Eliment or nouriſhment, and encreaſe, of proper and particuler matter, for euen as in Milke there is founde both milke, and alſo a certaine cheſie ſubſtaunce, ſo in blod you may finde a certaine thinne

thinne liquour much like the whea of blod, and also as it were a certaine mudde and beside, the fibres which being taken from the blod, as the blod shall no more encrease, so also it shall in colour bee varied, whereupon the blod is not simple. Otherwise it shoulde be alwaies like both in men and beastes. But by experience wee maye knowe the contrarye, bothe of the varietye of colours, and especially of thinges which are euacuated by purging Medicines. Whiche truely if they be well ministred, they wyll drawe vnto them according to the differences of sicknesses iuyces perticular and differing. Against whiche Asclepiades endeuoureth to perswade, that is, that the medicines doe not drawe vnto the familiar iuyces, but to chaunge and to corrupt them, and to alter them into theyr owne nature, which truely as they bee most absurde, so those thinges which daylye we see done by immoderate purgations, doe shewe most euidentlye howe euery medicine doeth drawe their proper humors. If so be that as often as any man hath receyued a medicine which hath power to clense choler, first it shal expel such humor, by vomitte, after Flegme, then blacke choler, lastly pure blod, which being euacuated, the soule departeth. If you giue a medicine dissoluing Flegme, that shall first bee emptied, then Yelowe coler, because, it is easie to be brought forth, after blacke very stubburne and resisting. And laste of all blod is alway brought forth because it is set very nere nature.

Therefore, when that first humor is euacuated, the liuing Creature cannot then bee in health, when it hath losse one of his Elementes, but it is altogeather dissolued and perisheth. And then out of the rest there floweth humor which is more fit to bee clensed, because there is a certaine naturall power to euery thing to draw those thinges which be conuenient for it. As in the Loadestone there is force to drawe vnto it Yron. And through this faculty e, both nourishmentes and euacuations are

made, it drawing alwayes that which is expedient, yet often with this, something which is not expedient, so that sometime it commeth in vse to haue purging medicines, which truely when they haue drawen that flegme or coler which doeth abounde, they catche vnto them some peculiar humor of the sounde partes, by a certaine force and dissoluing, and melting them, and bringing them to Elements, and committing the creature to death, and another certaine humor followeth the violence of this attraction of affinitye vnto it, which first was drawen by force.

FINIS.

¶ *Imprinted at London in Paules Churche yarde, at the southwest doore of Paules,* by VVilliam Iones, ioyning vnto Lollards Towre, and are there to be solde.

¶ THE BATHES OF *Bathes Ayde:*

Wonderfull and moſt excellent,

agaynſt very many Sickneſſes, approued by authoritie, confirmed by reaſon, and dayly tryed by experience: vvith the antiquitie, commoditie, propertie, knovvledge, vſe, aphoriſmes, diet, medicine, and other thinges therto be conſidered and obſerued.

Compendiouſly compiled by Iohn Iones Phiſition.

ANNO SALVTIS. 1572.

At Aſple Hall beſydes Nottingam.

Printed at London for william Iones: and are to be ſolde at his new long Shop at the weſt dore of Tauls Church.

13. Maij.

BIBLIOTHECA · BODLEIANA

TO THE RIGHT HONO-

rable, Henry Earle of Penbrooke,

Lord Herbert of Kayerdid. &c.

EMOCRITVS the moſt auncient Philoſopher of Abdera, Reader to the prince of Phiſicyons Hippocrates, (right honorable Earle) moſt learnedly in his Epiſtle *De natura humana*, to the ſame Hippocrates, recounteth hovv neceſſary it is for all men to knovv the arte of Phiſike: bicauſe it is not onelie an vnderſtanding moſt honorable and profitable to lyfe, but alſo for that of all other it moſt manifeſtely ſetteth forth to the ſences, the vviſedome, povver prouidence, and vnmeaſurable bountie of our almightie creatour, of vvhich to be ignorant it is greate impietie, as Galen teſtifieth in his thyrd booke *De vſu partium*.

Hieronymus Montuus therefore in his epiſtle to Anaſceue morborum, dedicated to Henry the laſt French Kinge to whom hee was not onely cheefe Phiſicion, but alſo one of his priuie counſaill, affirmeth that of all ſortes, Phiſike is to bee embraced, and of them cheefely which are endued with honorable dignities, and waightie affaires of the common

wealth. For,as wyſedome (ſiſter to Phiſicke) dooth deliuer the mynde from euill affectes, and maketh vs to liue for euer in perpetuall ioye with aungelles: So Phiſike maintayneth health,and expelleth ſickneſſes from the body, makinge vs liue a longe and luſtie lyfe,as Galen in his workes *De ſanitate tuenda*, moſt reaſonablie teacheth.

Furthermore,vnderſtanding,Science,and al actiuities, by health are encreaſed,as by ſickneſſe the contrary of neceſsitie enſueth,wherof (my good Lord) it behoueth all men too haue a due conſideration,which be louers of vertue and honeſtie,and for their ſakes loue things that be beſt. For when the ſtate of the body is ſicklie affected,the partes not doinge their offices,the mynd it ſelfalthough it be a particle diuine hath no chearfulnes pleaſure or delight in the meditacion of vertue eyther deuine or morall. Seeing that ſickneſſe darkeneth the mynde dulleth the ſences, and depriueth, deminisheth,or depraueth the partes accidētaly of their operations.

VVherefore (Noble and prudent Earle)not ſparing any paine, nor fearing the reprochefull wordes of the enuiouſe Momus,and his capciouſe rable, ſetting aparte all colours of Rhetorique for the auoyding of prolixitie, and bicauſe, *Veritatis oratio ſimplex*, I haue published an Ayde, moſte profitable for all them that neede it, and that ſuche an ayde, as god hath bleſſed our coūtrie with,cōparable to any elſwher, if in euery reſpect throughly it bee conſidered. Seeing that amonge all the moſt maruayouſe workes of nature,there is none more wonderfull, none more excellent, none more auayleable to the helpe of the diſeaſed, and amendmente of the enfeebled partes of man,then the Bathes naturall of the Cittie of Bath,if they be rightly vſed, orderly obſerued, and as need requireth,frequented (the efficient cauſe of this oure enterpriſe) as here in may appeare, as well by the authoritie of the moſt ſage Philoſophers, moſt renowmed Phiſicyons, and moſt auncient Hiſtoriographers,as by reaſon it ſelfe approued by arte, confirmed by vſe,and dayly tried there by

practiſe

practiſe for theſe 2460. yeares, or thereabout. And for that the founder *Blaydin Doyeth*, or Bladud the wyſe and eloquent Philoſopher. xi. yeares ſtudent in Athenes, a Brittayn the ix. King of this Monarch after Brute, was the firſte that vttered the vertue of the water, and that erected the Cittie (whoſe Genealogie we haue rightly aſcended to Adam and may lineally be deſcended to your Honour, and many other of the race of the moſt worthie Nobles of this lande, howe ſoeuer the iniuries of tymes haue altered and obſcured the ſame. So likewyſe of dutie to your Honour erde of the ſame graine, I dedicate theſe my willinge labours of the South Bathes of England, entytuled *Bathes Ayde*, cõtayning fower bookes in one volume (as I haue my treatiſe of the North Bathes, to the Noble and puiſſant Earle of Salope.) The firſt of theſe bookes probablie proueth, the diſcent of Bladud, antiquitie of the Brittaines, the certaintie of the monuments, the ſickneſſes the bathes helpe, the accidents they take away, wherof they proceede. &c. The ſecond sheweth the diuerſitie of opinions concerning the cauſe of theſe and ſuch lyke waters, how and wherein the Phiſicions and Philoſophers reſulte, what minerals bee in them, of what qualities they be, by which they worke their effectes. The thyrd expreſſeth thinges naturall, not naturall, thinges annxed to nature, and things againſt nature, withall the ſignes shewers of the ſtate of the ſicke and whole, through the which the better conſultacion may be had, not onely whether theſe bathes will helpe or not, but alſo the Chyrurgians, Students in Phyſike, and al other capable of reaſon, may fynde a moſt apte trade of vnderſtanding comprehended in few wordes. &c. The fourth and laſt declareth Aporiſmes, and brief rules how, in, and at the Bathes, they ſhall vſe them ſelues, what meates, what drinkes, what cordiall confortatiues, with moſte excellent purgations, cliſters, ſuppoſitoures, &c. meete for euery complection, and purging humoures abounding, with all other

remedies, againſt ſuch accidentes as growe by reaſon of hote bathes, and to what infirmitie euery of the bathes ſerue beſte ſeuerally &c. Hoping that your Honour, of your Noble nature will accept in good part my willing endeuoure, although in deſarte it be farre vnwoorthy the credite or preferment, that Anthonius yeelded to Apianus, for his booke written of the properties of Fishes: or that Adrianus did to Arianus for his booke of the Geſtes of Alexander: or that Alexander Magnus did to Ariſtot, for his worke, De animalibus. Howbeit in deſire to profyte the vniuerſall people of God, I truſte nothing inferiour, aſſuring your Honour, as tyme and leyſure will permit, to preſent your Noble bountie with greater workes hereafter, for that your honorable diſpoſition euidently appeareth as well moſt readie towardes the furtherance of all vertuous attemptes, as the aduaunce-ment of the common commoditie of your Countrey: wherin you plainly expreſſe a perfit effect of very Nobilitie: the continuance wherof (as I nothing doubt) ſo I humblye beſeeche the almightie to endue your good Lordship, and the right honorable Lady Kateryne, your noble and moſte vertuouſe vvife, with Galens health, Neſtors yeares, Crœſus welth, and Auguſtus hapines.

Your Lordſhips alwayes,
Iohn Ienes.

Christophori Carlili ad Lectorem.

Hexametra.

IOnsus vt audiui retegens mysteria magna
Naturæ, sanat morbos, miracula rerum
Pandit, quæ latuere diu, Plutonis ad antra:
Sub terras penetrat, Theophrasti lustrat, & ornat,
Tartara, terrarum venas ruit atque meatus.
Thermarum causſas aperit, quas Anglica tellus,
Ebullit, quas ante illum nemo hercule nouit.
Iis ergo in rebus superat mira arte Galenum,
Hippocratem ingenio, Cardanum effingit, eumq;
Subsequitur studio, iurares esse magistrum
Ionsi, Ionsum discipulum, cur non et rite putetur
Discipulus Dominum qui ad viuum totus adumbrat,
Moribus, arte, theourgia, conamine philtris,
Hippocrates sordet, Celsus nil nouit, ab omni
Longè disiunctus fuit agnitione Galenus.
Quantum Sol Lunæ præstat, Lunæq; tenebris,
Tantum alijs Medicis Cardanus, Ionsus ab illo
Res didicit medicas, ab eo vos discite cuncti,
Est quoniam effigies, Cardani expressa figura.

Ioannis Ludi. Archidiaconi Nottingha-mienſis, Τετραστιχον *in laudem, & vſum thermarum noſtrarum.*

BAlnea sunt varijs calefacta salubria morbis,
Ad multosq; vſus, ὡς πολυχρηςα valent.
Non externa valent curare pathemata tantum,
Aſt interna etiam tollere posſe scio.

Si bene quis nouit thermis cautiſsimus vti
Proderit ille ſibi: ſin male: damna ferent.
Ni prius euacues, pletorica corpora lædunt,
Nec minus & ſuccis corpora farta malis.
Gens ſua quæque ſolet plenis extollere buccis,
Anglica ſed cunctis ſunt meliora duo:
Altera rex Bladud nobis, comes altra Salopæ
Exornata dedit, ſumptibus ipſe ſuis.
Tot bona (Lector) habes magno tibi parta labore,
Præter ſudorem nil tuus Author habet.

FINIS.

Thomas Churchyarde
to the Reader.

IF ſtill my pen in ſilence ſlept, when wit the worlde awakes,
And willing myndes with weary workes, great toyle & trauel takes:
Why frendes might think I had forgot to honour learned men,
And dulled ſpirites did daintie waxe, through puniſh ſlouth of Pen.
Wherfore though ſimple ſight I haue in Bathes & boiling Springs,
I prayſe the head that here vnfoulds, the force of ſecrete things
Though ſundry ſercht by iudgements deepe, to hit the marke before,
At rouers they but ſhot theyr Shafts, and dribbed wyde a ſcore.
For Bathes did breede an heape of doubts, and few diſcloſed the ſame,
Till he that wrote this ſkilfull booke, a forme therof did frame.
And tells vs how, and when we ought, to vſe the Bathes a right,
Which frutes who ſkornes to know and keepe, is blind of ſence & ſight.
And ſeeking help he findeth harme, yea ſometimes death withall,
As doth the young babe that warmes his hand and ſo in fyre fall.
Or as a chyld in ſommer tyme ſeeking his thyrſt to coole,
Doth ſlip vnwares down cruel ſtreams, & drowns him ſelf in poole.
So men that ſeeke for medicine ſweete, may ſometime myſchef finde,
If they obſerue not ſeaſons due, to take eche thing in kinde.
I wade no further in this caſe, read what doth follow heere,
And robbe no ſparke of fame from him, that makes theſe douts ſo cleere
Who thinks this labour well beſtowed if thou therby mayſt gaine,
Or if in buſie babling world, his workes may ſcape diſdaine.

Thomas Lupton
to the Reader.

IF ſuch are worthy of reproche that neuer ceaſe to toyle,
For priuate gayne, their country men therby to hurt or ſpoyle,
Then they deſerue great prayſe and fame, whoſe ſtudy watch & payn
Do profet them they neuer knew, with daily welth & gayne,
And if the greater common good, the greater prayſe doth craue,
Then they that publeck welth procures, deſerues the more to haue.
For though with many worldly welth, is chiefly now preferd,
Yet ſyck and lame and pickſome ſoore do health much more regard.
For who, though he haue Creſus welth in ſickneſs can be glad,
Wher health is not, though welth be there, what Ioy can ther be had.
Yet doth the poore and healthfull wretch oftymes reioyſe we ſee,
But if that ſickneſs dwell with welth, then myrth from them doth flee.
If this be trew, then Iones deſerues both double prayſe and fame,
That tooke ſuch payns for comom helth, this Byde of Bathes to frame.

¶TO THE GENTLE

harted Reader, all he wisheth.

IF Galen, chefe iudge of the moſt excellent Philoſophers, and worthily Prince of all Phiſitions (louing Reader) doubted not only the enuie of Momus, with the route of ratling Sophiſters, as may appeare in hys foweorth booke, De ſanitate tuenda, writinge the arte or trade of maintaining health: which knowledge was (as Tullie affirmeth) ſo highly eſtemed, that it ſeemed to proceede from the immortall Gods, and not from man, but alſo to loſe his labours: Shall I then ſuppoſe, iudge you in this yron age (wherin al men, except the honorable and godly affected, for the moſt parte greuouſlie diſquieted eyther with pleaſure, couetouſnes, enuy, pryd, ambicion, and ſuch lyke paſſions, mocions of the mynde not obaying reaſon, gredily gape after worldly gayne, whyles in the meane tyme the members and the mynde fall into ſuch lappes, as they neuer may recouer agayne, ſo that then good night at Algate) to be voyde of doubte, diſdayne, or feare to loſe my laboures? When as Galen was ſo afrayde both to loſe his labours, & alſo to incurre the enuie of malicious cauillers, albeit hee well knewe that day would appeare at a litle hole, and that the Sunne with his bright beames, wold at length perſe through the foggie and dark miſtes, and conſume them away. For al counterfeyte vertue in the preſence of true vertue, is no more able to abyde, then the ſnow is able to withſtande the heate: howbeit for a time it may.

Therfore Galen ſeing moſt aſwell of the Romaines as Grækes, ſpending all their tymes in vanities, few regarding the ſubſtances, altogither gyuen to the accident, as if a flocke of ſheepe, a droue of fat ware, a number of fermes, leaſes, Lordſhips, Manours, Offices, &c. were the

chiefest good, most studiously to be desired and earnestlyest to be sought for, hauing no care, whyle tyme serued, of the health of their bodyes, which is the very thing that continueth the tyme of their lyfe: but all settinge greatest store by their painted sheath, as if a gaie or guilded robe were better or more to be desired, then an healthy body in playn cloth, or a lame iade betrapped with pendentes of golde, more laudable and seruiceable then a sounde and lustie courser in a stæle sadle: or a weake wittes heade couered with a cappe of aglettes, better then an heade furnished with liberall disciplines, of lyuely mynd, and noble lyfe, bent altogither vppon Vertue, couered with a playne bonnet. What seruice I praye you (if I may be so bold) doth a man affected with the sleeping sicknesse, vncured, or a man numme depriued of al his limmes, the same truly that a paynted man doth, except perhaps more greeuouse to him selfe, his friendes, and the worlde, as was hee that was conuayed vnto mee on horsebacke frō Maister Guilbies, whome I healed at Louth, An. 1562. What should I stand here erpressing infinite millions, that throwe the noble arte of Phisique haue ben preserued, I can testifie of a thousande, and not so fewe that I haue cured in all partes, for these foureteene yeares: some frantique, Apoplectique, Epileptique, Melancholique, Paralitique, Goutie, Pleuritique, Hydropique, some with Ptisique, Stone, Strangurie, Consumpcions, Suffocations, Conuulsions, Obstructions, Ouerflowinges, Barrenes, Descendings, Ascendings, the partes wasted, one part eaten, another vlcerated, the body distempered, as well the spirites, humours, as members, with mosse vehemente agues: all the which kieners you may finde in my Diall of Agues, and others in Methodo nostro ad. ec. be it no more vayngloriously published then Hippo. the popular infirmities, or with Galen the effectes which hee wrought by Purgation: or that Montan. doth shew in his Consultacions, or Amatus Lusitanus, in his Centuriis, and a thousand other of the learned and expert Phisicions.

Notwith-

Notwithstanding, if any man shall take in hande, as many good mē do, to shew the way of returning the again to their naturall health (being a most excellent acte) their shall not be wanting some, that if they can not dispraise it for blushing, yet they will at the circumstances, or some other thing bee carping, or else the sicke them selues for want of learning wil gyue credite rather to the ignorant then to the skilfull, approued and expert. To bee briefe, they shal haue good leaue for my part, seeing it is, and hath among so many ben a communis euil, and the wyseste sort thinke it a boteles matter to perswade the forlorn hope, suche as haue decreed to caste awaye them selues, and contemne all vertuouse diligence, eyther taken for the preseruation of soule or body, albeit for the weale of the godly, I will not staye but proceede forwardes (in so reasonable maner as I may in so doubtfull matters) to shewe how the Bathes of the Citie of Bathe, will ayde such as nede them: and therefore I suppose it is worthily termed Bathes ayde, if onely to your ayde for wante of other remedy you will vse them, and not as brutishe senceles persons frequent them. For as the learned Lactantius sheweth in dede of things defensible, against outward chaunces, gyuen vnto the vnreasonable beastes: vnto man as a farre more excellent gyfte, the vnspeakable wisedome of our creatour hath bestowed reason: therefore according to reason in tyme if thou haue nede, frequent them.

This treatice therefore onely is atchieued, wherin if you bestowe some labour, most things doubtful you may finde discussed at the least so into your remembrance distilled, that no question needfull is, leaste vnremembred. In which if any thing I haue bin ouer briefe, consider our trauayle, gyuing vs time, and wee will amplifie it, if not, doe it your selues if you can, if you can not, it were no good manners, to finde faulte with an other, for that you can not or will not amende your selues. If it be to tedioule or ouer curiouse, I do not knowe why therefore

you shold greatly mistyke it, for if you be bidden to a banquet, and ther be more varietie of dishes then you be accustomed, or can away withal, it wer no reason that ther with you shoulde be offended, seing the cost is others, and the delicates ordeyned for you. But it may be that you thinke it neyther to briefe nor to long, and yet not altogether after your mynde. No mervayle, for I vse myne owne beine and not yours. Neuerthelesse I would not that you should take my wordes as the sacred scriptures, or to thinke that whatsoeuer I shall speake sure and certayne, but as the sayings of some simple man following that which is probable by coniecture, for further then likelyhode I can not go. It is enough for them to tell certaine and sure thinges which saye those thinges may bee knowen, and so also professe them selues wise, but for my parte to be a louer of wysedome it is very requisite.

Thus (gentle Reader) while I labour to profet thee, I am fayne to submit my workes to every curiouse carper, howbeit I craue this at their handes with Apelles, who when he had made a most excellet picture, insomuch that it rather seemed a liuing thinge then the counterfayt of any, offering it to the world to be vewed, (to thend that if any found fault therwith, he might amend it) ther was amongst many other, a shomaker which founde faulte with the show latchet, which Apelles hearinge (in a secret place for the purpose attending) with his pencil forth with amended, as I shall gladly if reasonably therto I bee admonished. But he not contented therewith (as one by lykelyhode somewhat proude, that he could fynde fault with Apelles workmanshippe) displayed further the shadowing of the tippe of the nose. To whom Apelles answered, no farther then thy shew sonter. And true it is that of arte no man can iudge but the artificer. No temperate man will take in euell parte, the trauayle of good natured persons for the vniuersal profet, seing Tullie in his fyrst booke of his Tusculane questions, and also in his Offices, as all other carefull of the wele publique, affir-

meth

meth that they be of beſt nature which think themſelues borne to helpe, ſaue, and comfort men. But when ſuch lacke eſtimacion, ther is ſmall cauſe of diligence to attain perfection, honour breedeth artes, all men are ſtirred to ſtudie by fame, and alwayes thoſe thinges are litle ſet by, which few or none do aduaunce. In fine, as in pleaſing the godly, vertuouſe and indifferent Reader, I account my paines abundantly recompenced: So for the reprochfull wordes of the backbiting Zoilus, (a number of which this our age is not without, as neyther the corne without chaffe.) I paſſe not a ſtrawe, ſo that I may well conclude with Eraſmus ſaying.

Nil moror aut laudes dabis aut conuicia vulgi:
Pulchrum eſt vel doctis, vel placuiſſe piis.

Thus cõmitting thée good Reader to the giuer of all goodnes, who endue thée with whatſoeuer thy gentle harte deſyreth remaine thine to the vttermoſt of my power as thou findeſt.

FINIS.

CATHALOGVS AVTHORVM

quorum frequenti teſtimonio in hoc opuſculo vſi ſumus.

Ariſtot.
Auicen.
Auerhois.
Archigenes.
Albertus Magnus.
Ambroſius.
AEtius.
Baptiſta Montanus.
Beda.
Baſilius.
Balus.
Democritus.
Dares Phrigius.
Empedocles.
Eraſmus.
Fallopius.
Fernelius.
Galenus.
Georgius Agricola.
Hippocrates.
Ioannes de Dondis.
Iacobus Siluius.
Ioannes Almenar.
Lactantius
Matth. VVeſtmo.
Martinus Roland.
Mileus
Melanchthon.
Montuus.
Martinus Curteſi.
Oribaſius.
Plato.
Plinius.
Pauſanias.
Rentiphilus.
Razis.
Seneca.
Strabo.
Scribonius Larg.
Sauonarola.
Tullius
Theſmophilus.
Theophraſtus.
Vitruuius. &c.

Bathes ayde.

WHEN as one kynde of knowledge leadeth as well to expell ſickneſſes, as to mainteyn health, as Galen affirmeth libro primo, de ſanitate tuenda: It behoueth him, that would eyther preſerue a whole man, or reſtore a ſicke man, perfectly to knowe the one and the other, before eyther bee attempted: & neyther of thoſe can be performed, when as the ſubiect his perfecte ſtate is not conſidered, the medicinall matter thoroughly examined, neyther by any ſkill applyed. It ſhalbe therfore not in vain, to make a pathway that may leade and direct, in briefe rules, aſwell to the one as to the other of the laſt ententes, at Bathe deſired. But leaſt there might more in this worke be ſought, then the meaning therof doth extend: you ſhal not onely finde what ſickneſſes the Bathes of Bath helpeth, but alſo, by what reaſon & meanes the ſame is obteyned, how it may be acquired, & therewith approued. A doctrine of ſundrie Clarkes elſwhere attempted, and in diuers tongues, countries, and ſortes handled: Some hath ſhewed the benefite of the Bathes in Italie, ſome in Germanie, ſome of Spanie, ſome of Afrike, &c. and that diuerſele for diuers cauſes, and ſundrie effectes. But there is not one that hath written of ours in England, Brytayn, ſauing Doctor Turner, who in his briefe view, (as he him ſelfe confeſſeth) and diſcourſe of ſundry Bathes, hath remembred ours onely of Bathe, albeit, ſo barely, as fewe, or none, is put therby to the conſideracion, of the full ententes. For he hath neither ſhewed, the antiquitie, cauſe of theyr heate, reaſon of theyr force, &c. Nor what the perſons that vſe them, ought to know, and obſerue, all the which in this worke, ſhal beneficially be noted. But foraſmuch as euery thing that is entreated of, muſt fyrſt be defined, and diſtin-

guished, seing that the propertie of euery definicion is, to shew apparantly to the sences, the matter entended, & that in such compendiouse fourme, and ordre, as what is needfull it contayneth, and what is superfluouse it leaueth: as euery distinction, in his proper braunches spreadeth, therefore of Tullie chefe of all latyne elegancy vsed: ỳ which although we be far inferyor, yet in wyll, to do that myght bee profytable, nothing behynde.

Naturall bathes be those, which flow thorow the bowels of the earth, taking theyr effectes, of the vertue, of such things, as they runne by, and receue power of, for many infirmities most auaylable.

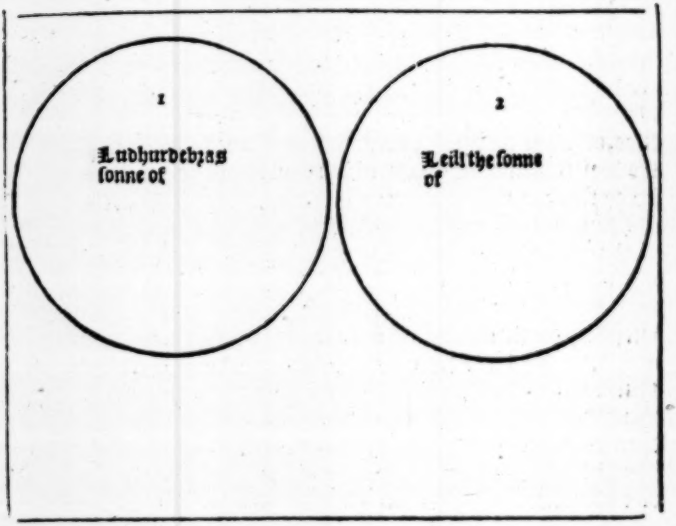
Of these, some be feruent hot, some luke warme, some betwene both, some not at all, some of Brimstone, some of Allume, some of Salt, some of Copper, some of Iron, some of Lyme, some of Leade, some of Gould, some of Siluer, some of one kinde of commixtion of myneralles, some of another, and sundry of these are found with vs.

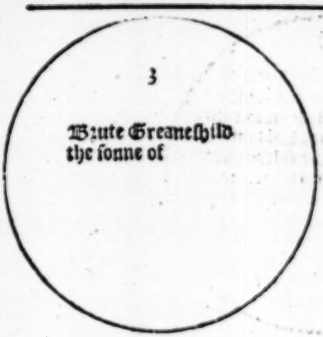
Artificiall Bathes be those, which bee made by knowledge in Phisike, eyther for the dispersing of humours, locked in the parts, or els for the strengthening of the membres weakened, eftesones to be renued, of these also there be diuers kyndes, of diuerse qualities, and temperatures. But bicause our entent is, especyall to entreate of the bathes, of the citie of Bathe, in ỳ countie of Somerset. Albeit we wyll briefly touch Buckstones, sainct Vincents, & hallywell. Fyrst edifyed by Bladud, calling it after his owne name, Kayer Blaidin, and after Kayer Bathe, as Matheus Westmonasterienſis sheweth agreing to our fyrst natiue tongue. Brittysh, now improprely called Welsh, for Kayer signifyeth forters or walled citie, as is easye to be gathered by the monuments themselues, in all partes of this lande, of which for the better testimonie, we shall recyte one or two (omitting fyre hundred) as they come fyrst, to our remembrance,

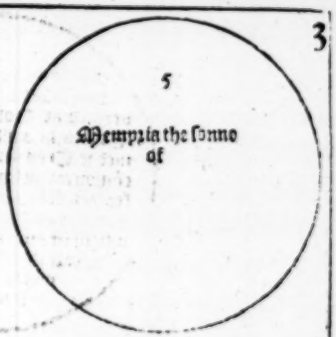
membrance, beginning at the vttermoſt cõfyne, in the bor-
ders of Scotland: although then, and long after, it was one
monarche, and tongue: Bayer Leil, the which as yet hath
not loſt the name, of his founder Leil, as if you would ſay,
Leils forte. Likewyſe Porke was named after his fyrſt
builder Ebranck, Bayer Ebrancke, Ebrankes forte. Weſt-
cheſter was fyrſt called, & is yit with the Brittaynes, Bay-
er Leon Caur are dur dur, of Leon Caur, that mightie Gy
ante, ruler then of that ſoyle, as if you would ſaye, Leon
Caurs fortres, vppon the water, that is on the Riuer Ha-
uon, or water, which the Sea ther ouerflowеth, all ỳ which
the Brittiſh tongue, and maner of the place confirmeth.
Moreouer fyrſte, more then two thouſande yeares paſſed,
Ercelter was, and yit is named, in theyr Records, Bayer
pen Hoel coyd, Howels cheefe fortres, Bayer pen ſant, the
forte of the head Saint, Bayer pen Ruthe, the forte on the
read head, and laſtely Bayer Peſke, fortres, on the Ryuer
Peſke, which now corruptly they call Ere. All the which at
the requeſt of maiſter Whoker of the ſayd citie, (a gentill
man not only of great learning, but therewith for his ver-
tues, of great credyte) I turned as you haue hard, forth of
the Brittiſh, into the Saron or Engliſh tongue, at my fyrſt
being ther, as may appeare in his hyſtorie, dedicate to the
ſame, moſt elegãtly penned, which before that, was of none
of the Saron or Engliſh citizens vnderſtanded, nor of any
other that I could learne. Thus much I thought good to
note, albeit ſome perhaps wyll thinke it vnpertinet, to the
purpoſe propoũded, leaping ouer the ſtyle before they come
at it, varyeng farre from our mynde, in ſo doinge, for we
thinke it a matter very requiſite, as doth moſte ſort of the
learned, that ſuch notable monuments be reuiued, bicauſe
ſome haue ben ſo doubtful of the Analogie of words, which
often be corrupted, and no meruayle, for vppon ſome parte
of vs Brittaines, fyrſt tryumphed the Romaynes, calling

many things as them lyked. Then the Pictes, after them the Saxons, then the Danes, and lastly the Normains, all sence Iulius Cæser his tyme, euery sort seeking theyr owne fame, and continual glory, as they might.

The cheefe Spring of Bathe, is in the Churchyarde, then dedicated to Minerua, and after constituted the Abbay, of the Monkes of the order of saint Benedict, as saith Bede, Basyl, and Bale, in historiarum libris Erected first by Blæidin Cloyeth, or Bladudus Magus, that wyse Magicyan, a Britayne, the nynth king after Brute, about the yeare of the worlde, according, to the accompte of the Scripture. 3080. before the Incarnacion of Christ. 890. Helisæus Prophet then in Israel, the sonne of,




3
Brute Greneshild
the sonne of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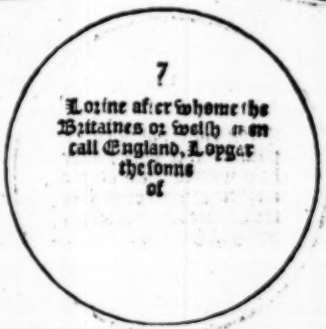
Memprin the sonne
of

4
Ebranc the sonne
of

6
Madan the sonne
of


7
Lorine after whome the
Brittaines or welsh men
call England, Logar
the sonne
of

8

Brute the fyrſt reducer of this lãd to a monar. which arriued at Dodnes now called Totnes, he builded London & named it Troy newe eth although our cõmon cronicles cal it troy nouãt for lack of ſkil in ỹ brittiſh tonge as they do totnes, for ỹ one ſignifieth ſet nier in welſh brittiſh or cornish ỹ other new troy. which was the ſonne of

9

Siluius poſthumus the ſonne of

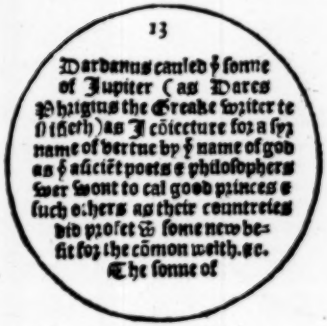
10

Aſcanius the ſonne of

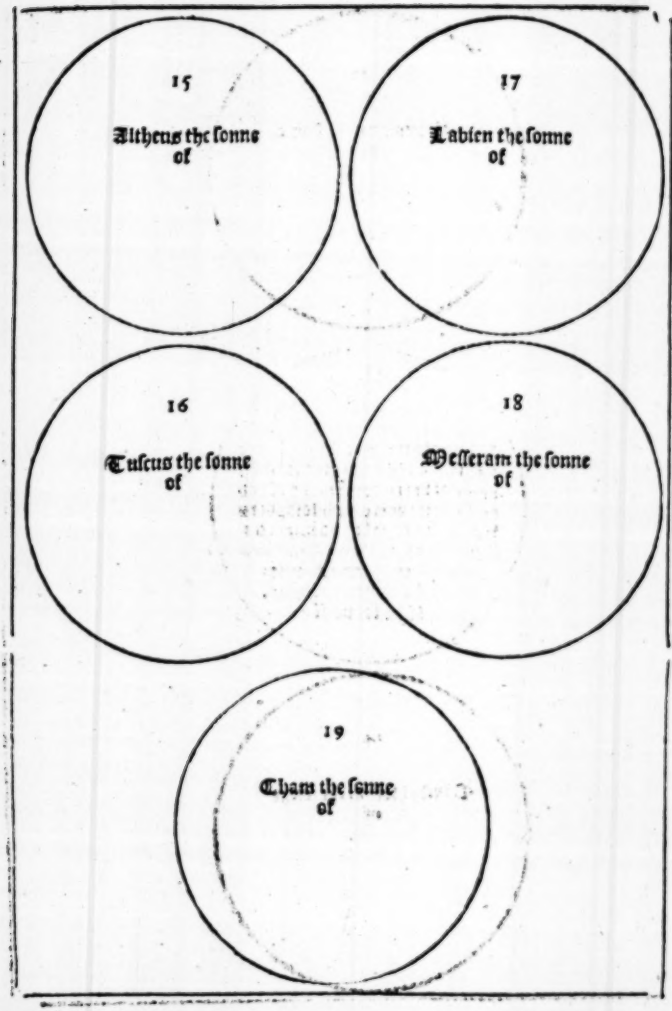
11

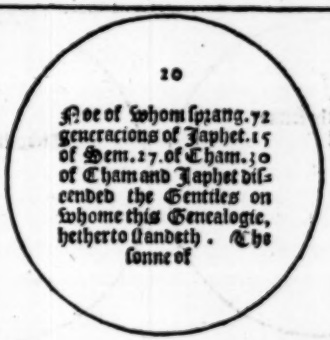
Tros builder of Troy ỹ puiſſant ſtate which after held warres with all the mightie princes of Greece for .x. yeares, vi. monethes &c. The ſonne of

11
Erictonius the sonne
of


13
Dardanus cauled ẏ sonne
of Jupiter (as Dares
Phrigius the Greake writer te
stifieth) as I cõiecture for a syr
name of vertue by ẏ name of god
as ẏ auciẽt poets & philosophers
wer wont to cal good princes &
such others as their countreies
did profet & some new be-
fit for the cõmon weith. &c.
The sonne of

14
Tandalation the sonne
of


15
Altheus the ſonne of
17
Labien the ſonne of
16
Tuſcus the ſonne of
18
Meſſeram the ſonne of
19
Thams the ſonne of


20
Noe of whom sprang. 72 generacions of Japhet. 15 of Sem. 27. of Cham. 30 of Cham and Japhet discended the Gentiles on whome this Genealogie, hetherto standeth. The sonne of

21
Lamech the sonne of

23
Enoch the sonne of

22
Mathusal the sonne of

24
Jared the sonne of

25

Malalel the sonne of

27

Enos the sonne of

26

Cainan the sonne of

28

Seth the sonne of

29

Adam and Eua. From Noe we haue followed the Septuagints, as wee did the most probable histories vntil Noe.

Concerning the noblenes, genealogie, of the founder, antiquitie of the Brittaynes, and origyne of these our Bathes of Bathe, we haue spoken somewhat. It resteth, that in a word or two, be declared, they? excellent properties, & worthie effects, aydefull in deede, to the most sort of infirmities, accidents, and greefes, which as saith Galen, Lib. de symptomatum differencijs, is the healing of a thing cõtrary to nature, and after Auicen, in canonibus, they be these.

Stryking.	Persing.
Breaking.	Beating.
Lewsing.	Greauouse.
Ytching.	Heauy.
Smarting.	Byting.
Pricking.	Tyring.
Shrinking.	Stunning, or
Streatching.	Sleeping.

And for these diseases following, &c.

1	Morphewes	14	Goutes
2	Scales.	15	Joyntaches
3	Scabs.	16	Paulsye
4	Scurfe.	17	Apoplexyes.
5	Wheales	18	Faulling sick-
6	Pusties,		nesses.
7	Byles.	19	Shakyngs.
8	Apostemes, or	20	Numnes
	swellings.	21	Crampes
9	Vlcers.	22	Destillacions.
10	Tetters.	23	Rheumes.
11	Ringwormes	24	Poses
12	Lepryes.	25	Whorsenes
13	Pockes	26	Coughes,

27 Running of the eyes.
28 Running of the eares.
29 Singing and ringing of the.
30 Dropping of the vryne.
31 Diabetes which is the ouer making of water.
32 Tenesmos which is a desire of going to the stole, without doing of any thing, or very lyttle with great paine.
33 Collycke
34 Flyres
35 Hemorhoydes
36 Pyles
37 Feuers interpolate, ỳ come of melancholly or fleame: entring the Ba- the ii houres before the fit.
38 Hardnes of ỳ Splene, & swelling thereof.
39 Swelling of ỳ matrice, or place of cõcepcion
40 Hardnes of ỳ Liuer, & coldnes therof.
41 Wyndines.
42 Hardnes
43 Barenes.
44 Ouer slipperines.
45 Coldnes
46 Wasting of Seade.
47 Oræne sikne
48 Hydropsyes
49 Coldnes of the brayne.
50 Lack of memory
51 The sleapinge sicknes.

Now, as you haue harde the dilleases & greafes, which it helpeth. So I thinke it not impertinent, to shew the causes of the paynes before declared, that you may the redyer cõsult, with your Phisicions therof, as of all other thinges, heareafter to bee mentioned, before ye seeke the ayde, of

the

the Bathes, I therfore, that prordinate Phisicion, by prouidence diuine, Hippoc. the prince of Phisike, saith, that ỳ way by which the sickneſſe is vnderstanded, is the perfect pathe to the curacion therof.

Galen lykewise, the worthiest Doctour, in Natures schole, wylleth that before the cause be iuged, no remedy be geuen, whose councels herein, I wyll you to follow.

1 Ytching, payne cõmeth of a tarte or salt humor.
2 Smarting, of an eger humor.
3 Prycking, of a sharpe humor.
4 Stretching, of windines, that stretcheth out the Synewes, and muscles, contrary to nature.
5 Compressyue, cõmeth of matter, or wyndines, that maketh narrowe, or constrayneth, the membre or part.
6 Concussiue, or shaking paine, procedeth of matter, that is resolued betwene the muscles, and panycles: which by extending the panicle, causeth solucion of continuitie.
7 Wearyeng, is cause of humors, or wyndines, enclosed betwene the panicle and the bone: or of colde, drawing the sayd panicle togither.
8 Rewfyng paine, is caused of matter, stretching the flesh and the muscles, and not the chordes.
9 Persyng, is caused of humors, or grosse windines, retained betwene the tunicles, of an hard and grosse membre, as in the gut Colon, which without ceasing pearseth as it wer boring thorow with a gymlet.
10 Actual is caused of humor retayned in a member, when solucyon of continuitie is made.
11 Stupefactiue, is caused of vehement cold or hete, and by stopping of the pores, retayning the sensible Spyrites: as by strong binding, or ouerfilling of the vaynes.
12 Beating, or quapping, cõmeth of a hot Apostome: for a

cold neuer cauſeth pain except it turne to heate, neither is byting paine in hot Apoſtemes, but when it proceedeth of inflamacion, ſenſibilitie of the place, and multitude of beating vaines.

13 Heauy or grauatiue paine is cauſed in an Apoſteme in a membre not ſenſible as in the Lungs, kydneys, and in the ſplene, or mylt.

14 Tyring paine, cometh of a labouryouſe exercyſe, or thorough an humor, vehemently ſtretching the membre.

15 Biting payne, is cauſed of ſharpe and eger humor. But new let vs returne again, to the propreties of the Bathes the which in ſome anoye the ſtomache and in the moſt ſorte byndeth very much the bodie if they drynke not of the water as in the laſt booke ſhalbe handled. The which water, many ſuppoſe, hath not ben accuſtomed, to be appoynted to be dronke, by the moſt auncient phiſicions, of the Greakes, the reaſon is, they ſaye, for that Galen (whoſe maner was to paſſe ouer nothing worthy to be entreated of) hath ſo ſlightlie, ſkypped ouer theyr aydes, vertues, vſes, & effects, which, if they had ben effectuall, to be accompted, he would as ſone, haue wrytten a booke of it, as of Tryacle, or of the facultie, of ſimple medicines, &c. This cõiecture I deny not may cauſe ſome to thinke ſo, who haue not wel digeſted his mening, in all his workes: whoſe whole ſcope is, to wryte of nothing at large, but that wherein reaſon preuayleth, with experyence. But bicauſe, theſe Bathes were the medicines of Empyrykes, he left them at large, howbeit, in dyuers partes of his workes, we fynde mencion made of Bathes, and eſpecially in his fourth booke De ſanitate tuenda, wher he hath theſe words: ther be ſome waters, in vſe to be dronke, for the purging of the body, as the waters, in which Nitre, bitumen &c. Againe, he ſaith in his fyrſt booke De ſanitate tuenda, that all waters, repreſenting the force of medicine, as the waters of Allume, Sulphur, or Bitumen,

men, haue force of drying, by the which, it is more then manyfest, that he commendeth them, when as he calleth them medicinall. Moreouer to proue that they were in vse to be dronke, both before Galen his tyme, and since, by the discourse following, it may most euidently appeare.

Scribonius Largus, who was Galens auncient, appoynted to be dronk for the vlcers, and swellings of the bladder, water, wherein Iron was quenched, & this he did, as he affyrmeth, to imitate the propreties, of the Bathes of Ferraria as you may reade in his. 146. ca. Archigenes also proueth, as testifyeth Aetius lib. 11. that waters of bathes, were vsed, to be appointed to be dronke, for thaffects of ỹ blader, of the most auncient Phisicions. Oribasius lykewyse, appoynteth the vse of drinking, both of hot and cold bathes, In collectaneis ad Iulianum imperatorem. Pansanias doth shew, how that the people Cynethensis, vsed to drinke of the medicinable Wel called Alisson for the byting of madde dogges, in Archadicis suis. Vitruuius, entreating of the waters of Bathes, proueth, that by reason of Bitumen, and Nitre, they were dronke, for purging of the body plentifully. lib. nono, what nede many wordes? In the tyme of Augustus Cæsar, the waters of bathes, wer in great vse to be dronk: at what tyme, Phisicions flourished, not onely in the hye courte of Rome, but also, ouer all, as preciouse stones, set in goulden ouches. Finally Plinie sheweth, that the waters of bathes, of Nitre, and Allume, were often dronk, for the purging of the bodie. lib. iii. hist. nat. The which Gabriel Fallopius, most reasonably confirmeth. lib. de mediatis aquis. Howbeit none of all these writers, nor any other ỹ I can heare of, do make any mencion, of our bathes in England, Brittaine, or if any do, it is vnknowen, and also vnsufficient, without probable reason, why such vertues, shold proceade from them: consydering it wer thargument of blunt wits, and also of feble vnderstading, to iudge the nature of our Bathes, for

any cauſe ỹ they haue vttered of theirs, not knowing ours: Seing Plato wylleth, as may appeare by hys reaſoning with Socrates: that euery matter probable, muſt be reaſoned to and froe, that ſo by our ſences it may be knowen, if for Philoſophers we wyll be accounted & not for rude Empirykes in phœdo, the which thing alſo Tullie affyrmeth in theſe wordes, Speculator, vænatorq; naturæ, Phyſicus: the Phiſicyon is a viewer, and ſercher out of Nature. Wherfore accoꝛding to my capacitie, deſyrouſe of the oꝛiginall cauſes of things, a louer of wyſedome, may not be ſo ſatiſfyed, but rather, ſeke further, for the efficient cauſes ymediate, mediate, and material cauſes, with the commixtions of myneralles, qualities and temperatures, faculties, and degrées, aſwell by authoꝛitie, and reaſon, as by experyence, as in the next bookes ſhall appeare, ſeing they be accounted moſt happy, which do beſt attayne, to the knowledge, of the cauſes of things, for, Fœlix, qui potuit rerum cognoſcere cauſas, otherwiſe, myght phantaſie ſtand, for vnderſtãding, and wilful opinion, for abſolute reaſon.

¶ The ende of the fyrſt booke.

Bathes ayde.

FOR ainuch as in euery kynd of profession, the vse, benefyte, and knowledge of the cause is so necessarie, that without it knowen, it is in a maner impossible, that any Scyence may consist, sure, and certayne. If so be that science itself is nothing else but an intelligence habite, knowinge things, by their causes and effectes. I thought it conuenient to speake in a worde or two, of the efficient, immediat, mediate, and materiall causes, of the heate of Bathes: that so the ende, which is the vse or profit of the thing, for which wee labour, may more manifestly appeare, and the abuse which is the improper ende of things, may bee auoyded: an argument, as I suppose, not impertinent to this our present purpose. In describing the which, diuers Philosophers haue bin of diuers mindes, as hereafter shall more playnely appeare, and certainely this disagreeing of so wyse men, may present, argumentes of most waighty questions, to you very doubtefull, vntill they be discussed. Therfore, that I may not seeme ouer tedious, nor yet ouer briefe, I will alleage the chiefest, aswell of the most auncient, and of the midle sorte as of the later, in our tyme.

Mileus the Philosopher, hath spoken in this case, and he said þ cause through which the waters of Bathes be heated, is none other, then a winde, heatinge in the depth of the earth, and in the hollownesses which be in the bowels of the same. Wherefore, that heat reboundeth vpon the water, & so it commeth forth hot.

Rentiphilus and Themiophilus in this point bee contrary to Mileus, and the worlde folowed them: who sayd, the earth in those places is very thinne, and not of conjuncte partes, so that the heate of the sunne entring, heateth the water, in

the hollowneſſe of the earth, and in the caues, and trenches, which be in the depth, by meanes wherof it cometh forth hot.

Democritus contrariwiſe, ſayd that the cauſe of the heate, of hot Bathes is, for that in the holowneſſes of the earth, there be mountaines of Chalke, and heapes of aſhes, which when the water doeth runne vpon, it is heated, and ſo the water palleth out hot, vpon the face of the earth, and of this mynd, haue been many that I haue conſulted with, concerning the hot welles at Buckſtone, which opinion is altogether vayne as hereafter ſhall appeare, left vnhandled, in our worke dedicated therevnto, wiſhing therfore, all thoſe that will knowe, the reaſon at large, why, and how, waters become hot, to reade this our worke, where I doubt not, they ſhall finde wherwith to content them.

Seneca, and Albertus magnus, affyrme, that the imediate or efficient cauſe, of the hot Bathes, is for that they runne vpon a Myne of Brimſtone, and thorow it are heated. And this opinion, they, and alſo Sauonarola, wyth many other would father vpon Ariſtotle. Howbeit, ſo great a Philoſopher, could not ſo much as thinke it, the reaſon is, becauſe they had read, in a certayne booke aſcrybed to Ariſtotle, de proprietatibus Elementorum, that the waters of the Baths, flow hot, becauſe they paſſe thorough a Myne of Brimſtone, which booke to haue been none of his, it may appeare by other places, in his workes, wherein he freely proteſteth a contrary iudgment, as in ſecundo meteore et in problematũ 24, ſectione 17, probl.

The laſt, and trueſt, is the opinion of Ariſtotle, who ſuppoſed, that the waters of Bathes, were made hot, of a moſt ſtrong, and feruent cauſe, which hee ſuppoſed, to bee none other, then fyer included in places vnder the earth: and that fyer is vnder the earth, it may eaſely appeare at Eclam, in the Ile of Iſeland, and at Garigazzo and Florence in Italy, and alſo in Sicilie, and betweene the great ſeas, alſo in Barbyrye,

byshire, with infinite other places beside.

Now, that the truth, & falshode, of the afore sayd opinions, may more clerely appere, the diuine godhed, first called vpon, we wil lay this foundation, that all simple water, essentially challengeth, vnto it selfe especiall cold, for it is of cold elements the cheefest, as the prince of Philosophers declareth, and as hereafter it shalbe made manifest, in the table of the things naturall, in the third boke.

Moreouer let this be a principle, that all water heated, must be supposed to be by vertu, & essence, cold, for al such semisse of nature, returneth to cold, as by experience we do proue, for if it be take in a vessell out of the spring, it wareth cold, whereby it is inferred that the waters of Bathes, by some other meanes become hot, must be by proper essence and nature, virtualiter cold, accidentaliter hot.

Furthermore seing water is so cold, as in the last degree the qualitie especially disproporcionated, with so great a degree of heat, as is the degree of feruent heat, cannot be induced, but by an especial heat. So that, likewise it is inferred, that it is not so heated by a wind heating it, as it pleased Plene, nor by the heat of the Sun, as it pleased Reutiphilus & Thesmophilus, nor yit bicause it runneth vpon a mountayn of Chalk or ashes, as Democritus supposed: seing these can bring nothing to passe, beyonde their owne proper degree, while they work according to nature, except it work vpon some subiect, which is like to the worker, & so by affinity receue the impression, as the light by the brightnes & clernes of Diamonds, Saphirs, & Cristal, or such like, strengthning the same, but in these, of thē afore alledged, ther is no such aptnes of heating, cooling, moystning or drying, or by any other meanes furthering the same, as you may perceue by your own outward senses. Beside these heat preserued, becometh more mighty, being ioyned to drynes, then to moysture, seing drines doth whet & sharpen heat, contrariwise moisture doth dul it, as you may also easely gather.

Lastly, actuall fyre, working vpon the water it self, can not put into it a greater degree of heat, the water it self remayning, then the degree of feruent heate: Experience doth verifye the supposition wherebyit may be inferred, that the waters of Bathes can not be brought to so great a degree of heate, by what vapoures vnder the earth, nor yit by their dashing from hyghe places, and craggie, for then the waters, descendinge out of the cragged rockes, in the hyghe hilles, in Kayer Naruayne shyre, there called VVithua, and out of the rauen cragge in Cumbreland, shuld through their longe course and violent tossinges become hote. But experience proueth the contrarie, therefore dashinge togyther, and passage of the waters, through stony places, is not the immediate cause of the heate, of the waters of Bathes: Seeing that effecte, lastly is fyre, neyther be such vapours, or dashinges, matchable to fyre in heate, so that from them, such an heate can not procede. Wherefore it shalbe shewed that if it be heated, their heat shal bee by none other means, but of fyre. And seeing fire doth so heate, it ensueth, that in the bowels, of the earth, fire may be found. Which, as wee haue sayde, shalbe farther approued, both by experience, and reason.

Auicen and Auerhois do permit, that Elements are formally in things mixed, which thing we leaue worthy to bee graunted by their authoritie: so that then thus wise we wil argue: It is an harder thing for nature to be able to bringe forth in the bowels of the earth, a thinge mingled perfyte, then a thing simple perfecte, when as a thing mingled thus wyse, can not be produced without the simple, seeinge it is presupposed: but nature can do the first, seeing it bringeth forth Golde, Siluer, Brimstone, Saltpeter, Alumie, Iron, and all other myneralles, Ergo, it can do the seconde: ergo it can bring foorth fyre also. And the cause of the beginninge of this fyre, is none other then that which is assigned of Aristo-

riſto. in ſecundo meteo capite de terræmotu. And it is an exhalacion, hot and drye, included in the concauities of the earth, where it ſeeking a paſſage out, and not fynding, it is laboured, being ſo laboured, it is rarified, and beinge rarifyed, is kindled, bycauſe great rarefaction ſtandeth with great heate. If therefore it happen that where ſuch vapour is included, and after the maner as is ſayde, inflamed, if I ſay it happen, that there be metal of Bitumen, or Sulphur, it is alſo kindled, and the fyre is ſo longe preſerued, as the matter feding it, ſhal not fayle, which matter feding, muſt now be ſearched out, bycauſe it is not yit euident, what it is, and alſo many of thoſe which do followe the opinion of Ariſto. concerning the cauſe, preſeruing the fyre vnder the earth, do diſagree, although all do confeſſe, that this fyre vnder the earth, hath ſome ſubiect preſeruing it, and that thys fyre, is the cauſe of the heate of the waters of Bathes, hereafter ſhall appeare more euidently.

Iohannes de Dondis, an excellent learned man, and a pure Peripatetique, hath made a very goodly treatice of the hot welles, in the fielde of Padua, and there amongſt other queſtions, hee moueth this: Whence it is, that the waters of Bathes do ſpringe hote? hee aunſwereth at the length with Ariſt. and ſayth, that the cauſe is fyre vnder the earth, and that ſuch waters do flowe perpetually hote, bycauſe the fyre is perpetually preſerued, in thoſe places vnder the earth: after hee demaundeth what is the cauſe preſeruing, and aunſwered (wherevnto very ignorauntly Sauonarola cleaueth) that it is heate, excitated of the Starres, in the face of the earth, which heate hee affirmeth to bee, not onely the cauſe preſeruing, but alſo the efficient, as it were: and the materiall and ſubiect of the fyre, hee ſuppoſeth to bee an exhalation hote and drie, that is wynde. And bycauſe the wynde is ſtill miniſtred, therfore that eſpeciall fyre, is perpetually preſerued, and perpetually heateth the waters.

Afterward he demaundeth, of the place, of that fyre vnder the earthe, & ſayth, that it is not nye the centre of the earth, bicauſe then, it would eaſily bee corrupted, for the earth, is ther moſt pure and therfore, the vertue doth more florith, ſo that it is moſt colde, neither is the place of the fyre, vnder the brimme of the Earth, for if it were ther conteyned, it would burne vp the plantes, and whatſoeuer is in the face of the ſame, and therfore he concludeth, that it is in the middle hollownefſes, betwene theſe two extremes, that is, betwene the centre, and the face of the earthe, & he addeth, that this place, where the fyre lyeth, is diſtant from the face of the earth. xxx. Myles, whereby it appeareth, that he woulde haue the Sunne, to perſe the earth, by the ſpace of. xxx. Myles. But this opinion is falſe, bicauſe, if the beames of the Sunne, ſhould kéepe fyre vnder the earth: it muſt firſt paſſe, thorough the face of the earth, & then paſſe, part after part, vntill it come, to that eſpeciall heate, and ſo afore it come to that fyre, it would burne, whatſoeuer is found on the ſuperficies of the earth. But admit that this heauenly heate, paſſing thorough the ſuperficies, of the earth, do not burne all that it encountreth, yet it wyll not preſerue that fyre, bycauſe, ſeing it is. xxx. myles diſtant from the ſuperficies of the earth, as he ſayth, toward the centre before the heate excitated of the Sunne beames, come thether, it will bée ſo flacke that it wyll not bée warme, therefore, the opinion of Ioannes is falſe. Againe, if fyre vnder the earth, that is this flame, and eſpeciall heate, were perpetually preſerued, of the heauenly heate, it would enſue, that in colde Regions, waters of Bathes wold not be hot, but in hot Regions, they would be moſt feruent hot, bicauſe in colde regions, ther is but ſmall reflexion of the beames of the Sunne, for which cauſe they be cold. Therfore the heate of the Sunne, in them can not bée ſo hot, that it ſhould miniſter to the fyre, vnder the earth ſo ſtrong an heate, but in the hot Zone, ther ſhold

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not only be ſo great an heate, that thoſe waters ſhould bée moſt hot,but alſo,all things ſhould bée burned.But dayly er perience,proueth ẏ contrary,& alſo the authoritie of Marten Curteſſe,in his booke of Nauigacion,to Charles the fifth Monarche.

If therefore, the heauenly heate, were the cauſe of heate, vnder the earth,in cold climates,hot waters wold not flow, but alwaies cold,& in hot regions,they wold burſt out moſt hot,yit the conſequẽt is falſe,bicauſe ther are found hot Bathes, in the cold countreyes,as is ſhewed afore.Alſo, in the fæld of Lukes,ther be moſt hot bathes,although that place, all the yeare,for the moſt is couered with ſnow,as teſtifieth Fallopius,what nede we ſéke examples ſo far of? our countrey is colder then Italy and yit at Bathe,S.Vincents,and Buckeſtones,alwaies they flow hot.But if ẏ heauẽly heat, wer ther ſo reflected,ſnow would fyrſt be melted. But that is not ſo,for ẏ ſnow,ſometime continueth longer,ſometime ſhorter.Let it bée,that the Sunne beames,may be hot in the face of ẏ earth,by Antypariſtaſis,yit ther can not be ſo great Antypariſtaſis,that ſo great heat ſhould be excitated,for that ther is not ſuch Antiparistaſis,made in the ſommer.Agayne, if ẏ opinion of Ioannes ſhould be true,ẏ diſcõmodities which are aforeſayd,ſhould enſue of the opinions, of thẽ which did ſay,that the waters of Bathes were hot,thorough the heate of the ſunne,and wynd.Moreouer the opinion of Dondis appeareth falſe,by that that he ſuppoſeth,one thing very falſe, that the heate of ẏ ſunne,heateth vnder the earth xxx.miles, which thing is moſt falſe.For at our being in Wokie hole, beſydes Wels,and in Pole hole,beſyde Buckſtones,in the chéfe of ſommer,thoſe places were ryght colde,yet not half a myle,from the Sodde,or turphe of the earth. Alſo Theophraſt.in his hiſtory of plantes, affyrmeth that the rotes of trées,or plants,do ſtretch ſo far into the ground, as ẏ heate of the Sunne,doth perſe, where alſo hé ſheweth,that ſome

ſayde, that the rootes of trées, did counteruayle the length of one foote and an halfe, which opinion there alſo hée confuteth worthely, for it is more then manifeſt, that many trées, dotake deaper rot, as the oke trées, pyne trées, larnir trées, fir trées, aſh trées, & plane trées, with infinit others, howbeit of ỹ lẽgth of ỹ roots of ỹ plane trées, he reciteth for a miracle, bicauſe it ſtretcheth, direct downward, vnder ỹ earth. 33 foot, which in other trées do not, although they bee perhaps longer. Therefore, ſéeing the rootes of trées, do deſcende, no déeper then 33. foote, and that alſo to be miraculouſe, it plainly proueth, that the beames of the ſunne, can not perſe déeper, ſéeing the heat of the ſunne, vnder the earth, hée would make the cauſe of their length, and of the heat of the waters of Bathes, which are proued, to flowe out of déeper places.

Therefore, the opinion of Iohannes de Dondis, is altogither falſe. Other ſome there bée, followinge the Peripatetiques that would the cauſe of the fire to be a ſubiecte, féeding ſuch fyre perpetually, which allwayes preſerueth itſelf, but afterward, what that féeding ſhould bée, their is a diſcord betwéene them. Some of them ſaye, it is Allume, and the reaſon with which they are moued, is, bicauſe the fyre is perpetuall, and neceſſarely ther is required, ſome ſound nouriſhement, which ſhould laſt longe, and that they ſaye, is Allume, bicauſe it is hard, and compacte of ſubſtance: It can not eaſely be conſumed, Vitruuius was the Authour of this opinion, in his eight booke. But this opinion is falſe, for there is onely a double ſubſtance, which may bée the nouriſhement of this fyre, one truly oylie, and fattie: and the other thin & drye, repleniſhed with much ayer, but the one eaſly catcheth fyre, & long kepeth it: & ỹ other although it be eaſly kindled, yet it kéepeth not ỹ fyre long, as it appeareth in ſtyres, ſtrawe, & chaffe kindled, and like matter. Let vs now ſée whether Allume (as ſome would haue it) may bée reduced to the one or the other, or noe, truely I can not ſée,

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how it may be reduced to the firſte, ſeinge it hath no oylie thing in it, nor fattie, nor to the ſecond, becauſe allume is of a ſtonie ſubſtance, although it bee drie, yit that dryenesſe is eartoy, not ayery. And if it ſhould be in the fyre rr. yeares, it would neuer be inflamed, as you may proue if you will not beleue mee. Wherfore the opinion of Vitruuius is falſe. Georgius Agricola in his booke which hee hath written, De ſubterraneis, which is truly, a very fayre, and moſt learned booke, as be all the other, which that learned man hath diuulgated, ſayeth, that the ſubiect preſeruing fyre vnder the earth, is Bitumen, for to this, he ſayeth, ſome thing muſte be ſubiect, and the feeding of this fyre, is required to be fattie, that it may eaſely be taken with fyre, and this is not deſired in bitumen, as it appeareth of Naphta, wherof commeth our petræ oleum, which is a kinde of bitumen, and if it ſhall bee new, it catcheth the flame from farre, ſo that in the fields of Mutina, ſayeth Fallopius, where it is gathered, plentifully, it is neceſſary for them which gather it, to leaue their candle farre from the place, wher they do gather it, and they gather it in certayne places vnder the earth, vnto which they goe downe by many ſteps, and they be moſt darke places, ſo that they are conſtrayned to carrie with them a light. Therfore ſeinge bitumen may eaſely be kindled, and is plentifully found in places vnder the earth, as plenty of Naphta gathered in the aforeſayd place doth ſhewe: it is very like that it is the ſubiect, feeding ſuch fyre.

Secondly, Agricola addeth, and this marke yee, ſayeth Fallopius, that when the heate, of waters of Bathes, is ſo great, and ſometyme, they burſt out moſt plentifully ſayeth Agricola, we can not ſaye, that the fire which heateth them, ſhould be vnder the conduytes, of theſe waters, (for they would not ſo ware hote) but it is neceſſary to ſaye, that the fire is in the conduytes, where the bitumen it ſelfe is. Of which thing it is an argument, that no matter can be found

which may be kindled, & burne in water, saving bitumen, which also if you powre on water, burneth never the lesse: you may also trye this with Camphyre, which according to some, is a kind of bitumen. For if you kindle it, and caste it kindled into the water, you shall see, that it will burne no worse, then if it were without water, wherefore when Bitumen doth burne in water, it seemeth to be sayde, that fyre heating the waters, is in the conduyts, and not under them. Likewise this opinion may bee confirmed, of the propertie of bitumen, bycause it doth not onely burne in the water, but is also nourished of the water, for it draweth a certain humiditie of the water, which it turneth into the nature of it selfe, and it is the cause, that it doth endure longe, prove you this, I pray you, taking a droppe of it, and you shall see the Naphta kindled, and dure so longe, that it may be marvaylouse, which could not be, except the feeding of that flame were encreased by the humiditie of the water, which Naphtha draweth, and chaunging to his own nature, ministreth feeding to the flame long. And that you may prove of Camphyre, and such other things, whence it is no marvayle, if waters of Bathes bee alwayes hot, seeing the fire, throwe which they ware hote, hath for a feedinge and proper subiect plentie of bitumen, conteyned in the places under the earth, and longe preserving the flame. This opinion of Agricola, although it bee very like to bee true, yit it hath a difficultie agaynst it, bicause both experience, and also the authoritie of the most learned men, is agaynst it. For Vitruvius, which was a great searcher out of thinges under the earth, willeth that the fyre is under the conduyts, and yit Agricola sayeth, it is not necessarie. It is also agaynst the experience of the olde Romaynes, who as they were moste wealthie, least nothing unproved, & amongest other things of those which did seeme unpossible, they practised to make a well, whose water might continually flow hot, and the mat

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ter ſucceeding, according to their deſire, for they framed braſen pypes which they rouled into many roundneſſes, ſo ỳ the pypes did reſemble the Spyres of a Dragon, and for this cauſe, they called the pypes dragons: theſe pypes ſo framed had in the one part an hole, by which cold water entred in, and by another hole, which they had belowe, the waters of the fountayne did enter in, and afterward vnder the ſpyres of the pypes, they made fyre, by which the water of the firſt ſpyre was ſcarcely heated, the ſecond more, the thyrde yit more, and ſo in all, the water was more hote, and ſo continually the water of the wel flowed hote, and would alwais haue broken out hote, if they had kepte the fire ſtill, vnder thoſe ſpyres, which thinge alſo you may perceyue by ſtillinge: therefore ſeing both experience, and alſo authoritie teacheth, that water can onely ware hote, through fyre vnder it, without bitumen, it is falſe which Agricola hathe ſayde, that it is not neceſſary, that fyre ſhould be vnder the conduytes, which thing alſo is hence euident, bicauſe in the Bathe of S. Bartholomewes, in the fielde of Padua, as teſtifieth Fallopius, their is a certayne well, into which cold water entreth, yit as ſone as it is ther, it ware hote, and this is not done bicauſe bitumen is there, as ſayth Fallopius, but bicauſe fire is vnder that place. Alſo in the Valley of the ſame bath, there are two places, out of the which ther is drawen clay and in the place, wher clay was drawen out there is found Glarea, and moſt hote marble, and that heat procedeth not of bitumen, but of fyre vnder that Glarea. Furthermore, if waters were hote, of fyre nouriſhed of bitumen, being in the conduytes, as Agricola ſayeth, it would followe, that all waters in theyr paſſage, ſhoulde haue in them ſelues ſome fattyneſſe, and alſo, ſmell and taſte of Bitumen, yet this is falſe, bycauſe there be many in which there are none of theſe, as the waters of the Bathes of Buckſtons.

And thoſe waters which haue Bitumen in déed, as thér are ſome found, which haue in them ſattines, and ſmell, and taſte of bitumen, and all things, as is the clay of S. Bartho which in déed taſteth of bitumen iudaicum, as affirmeth Fallopius, bicauſe that in that Bathe, Bitumen burneth, and therefore repreſenteth ſmell, and taſte, and all things of bitumen. But ſome man will ſaye, note you, that ſattines is not in all waters, bycauſe perchaunce, the bitumen which they conteyne, is ſound, ſo that it can not bæ melted. This I graunt, yet both the ſmell, and alſo the taſte, ought to bæ perceyued, if it were true, beſydes that in ſuch waters, ther ought to bæ vapoures of bitumen. Therefore the matter of bitumen, is not neceſſary in all waters, that by reaſon of it, they ſhould be hote. Therefore, let vs omit the opinion of Agricola, and come vnto another which is true, and it is the opinion of Ariſtot. and of them which dó followe Ariſt. which is, that the matter preſeruinge fyre, is Brimſtone, and that this was his opinion, it is euident of him ſelfe, in the 24. ſection of his Problemes, and the laſt Probleme: for there hée demaundeth the cauſe why hote Bathes were called holly, and aunſwereth, bycauſe they wer made of things moſt holly. And things moſt holly, hée calleth Brimſtone, & lightening: and hée called Brimſtone moſte holly, after the maner of the auncient perſons, which vſed it to cenſe their ſacrifices, wherevpon, in Gréeke it is called theion, as it were diuine: of this place therefore it is clearely gathered, that the mind, and opinion of Ariſto. is, that the matter preſeruing fyre, heating water, is ſulphur, which ſéinge it is not méete to be burned out, in the conduytes of the earth, it is neceſſary, that it be burned out elſwhere: Hé ſayeth beſyde, that lightninge, is the cauſe engendring ſuch fyre, and by the worde fulmen, you maye not vnderſtande Bitumen (as amiſſe Ioannes de Dondis did) that he might cleaue to the common opinion, but Ariſto. hath accuſtomed in hys

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Problemes: firſt to aſſigne the cauſe naturall, then ſome common, and the common opinion was, that lightening dyd heate waters.

But let vs omit this, and let vs come to the naturall, and it is that the matter fæding fyre vnder the earth, is Sulphur, as experience it ſelfe teacheth. For at Bath, ſenſibly it may be proued, that brimſtone, boyleth in the water, yet I not deny, that Bitumen alſo, is not the continuall fæding of fyre, but I affirme, that fire in ſome places, is fedde by brimſtone, and in ſome places by Bitumen. So that I will conclude, howe that neceſſarily, the waters which do ware hot through Sulphur, haue ſmell and taſt of Sulphur, as the bathes of Bath hath, of which folowing more largely ſhalbe entreated, and thoſe of Bitumen, haue ſmell and taſt of Bitumen. But when as al bathes, haue not immediatly thone of theſe, hence it is, that ſome waters be found, which do repreſent neyther Sulphure, nor Bitumen, as at Buckſtone. And when they paſſe through ſtonie places, they do loſe ſtraight way, if they haue Sulphure or Bitumen, bicauſe ſome waters do not boyle in Sulphur, do ware hot in the iorney. Therfore ſuch waters taſt not of Sulphur, the ſame I ſay of Bitumen, ſeing there be ſome waters, which do ware hote through it, that they paſſe through places, in which Bitumen burneth, and thoſe which do ware hote, thus wiſe, do not of brimſtone nor bitumen. Howbeit theſe waters if not immediatly, yet mediatly they war hote, by reaſon either of brimſtone or Bitumen, preſeruing the heat, as in my benefite of Buckſtones bathes may appere. But here ariſeth a doubt, why theſe fiers goe not forth, ſeing fier conſumeth all things, this is true, if it be not ſtill fed, but Sulphur or Bitumen, be quickly regenerated again, therfore it is no dout, that fier hauing matter to burn on, is preſerued alwayes. That it quickly ingendreth again,

Strabo teſtifieth, ſo that the digging of it, beinge intermitted, for the ſpace of fower yeares, they ſhal finde agayne, as great plenty as afore, whereby it is ſufficient to fede fyre continually, when as continually it is engendred, and by the ſame reaſon, for euer preſerueth the bathes. Laſtely, if it be obiected, that if ſo great fyre be preſerued vnder the earth, that it may cauſe the waters to come forth ſo hote, it ſhould followe, that where ſuch hote bathes were, there ſhould bee vomica and a chimney, out of whiche that flame ſhuld bee erpelled: I ſay, it is not need to ymagine, that this flame, is equall in all places, but in ſome places is great, in ſome ſmall, and therefore where it is greateſt, there it burſteth out, and where it is ſmall, the ſmoke paſſeth out, together with the water, as at bathe, which ſmoke ſmelleth there of the nature of ſulphur, howbeit in other places, it may bee of bitumen, and that ſmoke is made bothe bicauſe the ſulphur and bitumen haue in them, a portion of earth melted, and hence it is, that this fyre may be longe preſerued, bicauſe it is a ſound matter, I call it ſounde, bycauſe both brimſtone and bitumē, be it neuer ſo pure, and myngled, haue alwayes earth mingled withall, wherebpon, although in ſome places, the fire bee not great, bycauſe it is in a ſounde ſubiect, which with his ſoundnes, both long endure, the flame alſo endureth longe. Therefore, the matter by which fyre is fed, in places vnder the earth is ſulphur, eyther pure, or elſe commired with his owne earth, or elſe bitumen, or ſome kinde thereof, as Fallopius moſte reaſonably affyrmeth, where you that bee learned, if this ſuffiſe you not, may reade further to content you. That the metalles of bitumen or Sulphur, do take the beginninge of their heate, of wynde inflamed in the places vnder the earth, it is ſhewed. But howe the waters do ware hote, thorowe that heate, receyued in the Metalles, and where

that

that flame is conteyned, wee muſte nowe ſeeke, ſeeing it is not euident enough. Therefore, there bee in this thinge two opinions, one of Agricola that the waters ware hote, bicauſe there is in the ſame conduite, with the water, both fyre and coles, by which they do ware hot: and the opinion is moſt lyke to be true, and partly true, bicauſe we ſee, with the water paſſing forth, that ſome of the metal paſſeth forth, and remaineth on the froth, in which the water boyleth at Bath, and this could not be, except the fyre and water, wer contayned in one and the ſame conduite. The other is the opinion of Empedocles, propounded vnto vs of Seneca, that the waters be hot, not bicauſe they paſſe thorough the burning metall, as Agricola ſuppoſed, but bicauſe, they paſſe thorough places, vnder which there is fyre kyndled, together with the metalles: Which opinio ſeemeth good enough. For we haue in the ſpringes of Buckſton, certaine well ſpringes, into which water entreth cold bicauſe they come not of one conduite, but when it is ther commixed, it wareth hot, which thinge, wee can not ſaye to bee done, through brimſtone or bitumen, there kindled, and burning, ſeeinge there appeareth neyther any metal, nor fyre, but wee muſt ſuppoſe, that this is only done, bycauſe the metall burneth vnder thoſe conduites the water there is altogyther potable, and yet do breake out hote, as you haue heard, which thing ſhould not be, if they wared hote through their paſſage, through metalles fyred, but they would neceſſarily, haue the ſmell and taſte, and ſome ſubſtance, of that metall which as I haue ſaide they altogyther lacke, therfore wee muſt ſay that they be not only in vſe to bee dronke, and to make meats, of, but alſo they waſh their fineſt linnen whit, and be more whyter than with the Ryuer water harde by, and yet they breake out whote: bycauſe they gette heate of the Stones, by which they paſſe, vnder which Stones,

ther is fyre kindled in any of the mettalles aforesayd. This opinion of Empedocles, Vitruuius a man of greate experyence confyrmeth, what then must we suppose in this thing? I say that the meane, by which waters do war hote, is two foulde, both already propounded, one verily propounded of the mynde of Agricola, and the other of Empedocles, for some are heated, bicause they passe thorough stonie places vnder which ther is fyre kindled, and burning in the mettall, of brimstone, or bitumen, neyther are these stones ther fore, turned into chalke, that one myght iudge, or into asshes bicause they can not be disgested, or bicause the heat is slack and lytle, and so greate onely, as may heate the stones, and waters, or bicause if it be much it is farre distãt, from these stones. And other doe ware hot bicause they passe thorough the mettall it selfe fyred and burning, as Agricola supposed: you may gather of these two wayes, by which waters, doe ware hot, the cause why, some of the waters of bathes, breake out most hote, as ỹ hote bath at Bath, other meanly hot as the crosse bath, other betwen both, as the kings bath, other warme, as Buckstones, other cold, as at Hall wel in Flint shyre, called in brittish, Fannon Gnen, Freny, which yit be bath waters, and haue a medicinable force, & faculties. Therfore the causes of these differences, are two: that is, smalnesse, and distance of the fyre, for if heate being in the conduytes, be much and strong, and that water, maketh his iourney, not very long, before it breake out of the earth, it wyll flow most hote, but if the fyre be lytle, and the iourney long, it wyll be warme. If the fyre be much, & the iourney meanely long, it wyll be meanely hot, as contrarily, if the fyre be lytle, and the iourney most short, bicause the water should keape the whole heate, which it hath receaued. And the contrary happeneth, if it take a long iourney, bicause in the passage, some heate euaporateth continually. After the same maner you may saye of water, which doth not ware hot,

hote, thorow fyre being in the conduytes, but by reason of hote stones, vnder which, there is fyre kindled, in the metalles, and that may be little or much, and neare or farre of those stones, and so the heate of the waters shalbe varied, by reason of the nert situation, or the flame farre of, as also, by reason of the smalnesse or muchnesse, of the same, to which you must adde the long or short iorney, which the water it selfe maketh, before it breake out of the earth: for it may be, that fyre to be much and neare the water flowing ouer, and yit the water wil passe forth warme, or lue warme, or cold, bicause the water hath lost all that heat in the long iourney, as in Buckstones bathes benefyte you may reade. Hitherto we haue shewed, that Bathes be hote alwayes, bicause the fire is continuall, and that the fyre is continuall, bicause new fæding may be ministred, and that the fædinge is alwayes ministred, bicause in places vnder the earth, there is matter, of which it may be engendred. Moreouer, it hath appeared, how that fyre hath bin kindled, what it is, & wher the heate, heating the waters is contayned: wee haue likewyse shewed the cause why some waters do breake oute hote, some colde more or lesse, and wee haue confuted the opinions of diuers Philosophers, and haue shewed how they resulte, &c. Nowe it followeth that we shewe of what natures such waters be, and after what sorte they be cõmixed. I finde three maners of mixtions, in waters of bathes, for there be some which haue so farre commixed with thẽ, those things which they containe, that those things are made one body with the substãce of the water, & one forme hath resulted out of thẽ, & such things, whether they be metallique or other, cã not be seperated frõ ỹ substance of ỹ water, but in a very long tyme, & a most strong cõcoction or mutacion coming out, such maner of mingling is ỹ which doth giue gret integritie, & maketh thẽ durable: this then fore is ỹ first maner of mixtiõ, which may be cõsidered in ỹ waters of bathes.

Another is, that there are ſome waters, which haue receiued metalles, in the concauities of the earth, as they flow, yet thoſe metalles are not wel commixed, as we preſuppoſe at Buckſtons, ſo that of the metalles, and the water, there reſulteth one body, by one forme, as we haue ſaid in the firſt maner of mixtion, but they bee rather confounded with the waters. The thirde is meane betweene both, for there are ſome waters which are partly mixed in deede with the waters, which they do containe, partly not commixed, as S. Vincents, but confounded, as we haue ſayd aboue. But we haue not decreed to ſpeake at large of the commixtions of al bathes, but onely in a word or two, of our baths of Bathe, and what the mineralles be ſuppoſed there, commixed or infunded in the courſe of thoſe waters, by the qualities wherof, proceedeth their effectes medicinable, which in my iudgement can in no way, more certainly bee approued, then by the properties, and that the collour, ſmell, and taſte, beſt approueth. The colloure of the waters of the bathes of bathe, is ſwartie, greene, or marble yellowe, the yellownes of the brimſtone, mingled with the water, making a ſuſſible couloure. Albeit, coulour maketh little or rather nothing to the knowledge of the facultie, as Montan. hath moſt excellently ſhewed, libro de componendorum facultatibus. For many things of coulour whyte, be found mere contrarie in operation, as for example, Snow is very cold, and chalke is very hot, yet eyther of them is moſt whyte.

The ſmell of the bathes of Bathe, and S. Vincents is of brimſtone, as the artificiall bathes, that bee made thereof, howbeit neyther ſmell alſo, maketh much, to the knowledge of the propertie, for it litle forceth, whether they ſmel ſwetly, or otherwiſe, for of ſweete ſmellinge and ill ſauouringe things, ye ſhall fynd many of diuers natures altogither, neuertheleſſe, of theſe ſome coniecture may be made, yet that is vncertayne, and not perpetual: of taſt therefore ſhall wee entreat.

Theion

Theion, chibur, ſulphur, is ſharpe, and ſtinging of taſte, eſpecially if you (as the Chimiſtes do, deſtill it into oyle or water) of qualitie whit & drie in the fourth degree, as partly by his quicke burning may appeare, and of thynne eſſence. And vnto this taſte (ſayeth Montane) we muſt onely truſt, for thorow it may be perceyued not only the temperatures, of ſimple medicines, in heate, colde, moyſture, and dryenes, hauing ſtrength from the firſt faculties, as Galen ſheweth, but alſo all other vertues, as of wiping, deuiding, opening, cutting, expelling and ſuch lyke, the fitteſt inſtrument, the trueſt touchestone, of all properties, trying both toucheable and taſteable qualities. Taſte, I ſaye, therefore aboue all other ſenſes, as all the learned Phiſitions affyrmeth, is to bee truſted, of which ſo great occaſion being gyuen, wee can not but ſpeake ſomwhat with that worthy ſcholler Melanction, lib. de Anima. Firſt defyning what taſte, organ and obiect is.

Taſte truely, is a ſenſe of feeling, which in the tongne or ruffe of the mouth tryeth ſauours.

Sauour or ſmacke is a perfect straining of the drie part of the humoure wrought by heate.

Inſtrument or organ is a ſkinne pellicle, or philme, ſtretched in the ouer part of the tongue, vnder the roufe, and hallowe fleſhe, full of holes like a ſpenge.

Obiect of taſte is a qualitie in iuyce, in which moyſture ouercōmeth dryenes, earthy heat, digeſting them both. Of taſtes ther be ſeuē ſimple, iiii. hote, & iii. cold, the eight which the greekes cal apoios, taſteles, without qualitie, is rather a priuacion, then that it might ſeme to be taken any kinde of taſte, as for the wine & fattie taſtes, they are applyed to the ſweeteſt, although Plinie in hiſt. plant. addeth vnto theſe ſuauē & acutum, albeit in my iudgement, dulcis, contayneth ſuauem and acris acutum, of this iudgement is Theophraſtus, Montan. Mont. & vi. C. other, & truly they be in nūber theſe:

γλυκυς,	Dulcis,	calid.	οξυς,	acidus,	frigid.	1.
Αλμυρος,	Salſus,	1.	Αυστηρος,	auſterus,		2.
Πικρος.	Amarus,	2.	Στρυφνος.	acerbus,		3.
Δριμυς,	Acris,	3.				gradu.
		4.				

Swéet,	hote	1.		Sowner cold	1.	
Salt,	in	2.	de-	in the	2.	de-
Bitter,	the	3.	gré.	Rouge.	3.	gré.
Sharpe,		4.		Harſhe.	4.	

The ſwéete taſte is, ſayeth Montane in comen. de ſimpli. medicament. qualit. that which is lightly gathered, delighting and pleaſing the ſenſe of the inſtrument, arguinge an earthy dryenes, temperatly excocted, and not parched, ſometime with an ayrie moyſture, & ſometime with a watery, therfore moderately warming, not much moyſteninge, or drying, nay it ſhall eaſely be turned to nouriſhement, and alwayes, ſuch kinde of ſtrength, or vertu ſhall proceéd from the ſwéete taſte, if it be ſimple: but if it bé ioyned with other taſtes, as to the bitter or ſharpe, it ſhall bringe forth mingled vertues, the ſcope of our purpoſe, for the qualities of the Bathes.

The Salte taſte is that, which perſeth and byteth the tonge, bringing a certayne kinde of fæling of heate, by reaſon of earthy dryenes, in a watery moyſture, thorow much heate deminiſhed, and by ſuch a qualitie, you may haue the force of heating, drying, and perſynge to the depth, bicauſe of much watery moyſture, mingled therewith.

The bitter taſte is that, which ſæmeth to ſhunne away from the tongue, ſomething arguing, a farre greater deminiſhing of earthy ſubſtãce, thorow heate, thã in the ſalt taſt, & therfore it ſhall haue a greater force of heating & drying.

The ſharpe taſte, is that which not onely doth byte the tongue, but alſo dryeth, ſetteth on fire, & as it were, burneth arguing an earthy dryenes, perfectly diminiſhed by heat, and

almoſt

almoſt turned into the nature of fyre, therefore it heateth, thinneth, and dryeth exquiſitely, alſo burneth & conſumeth. Now for example of the ſwéte taſte, Sugar, honie clarified, or deſtilled, honie ſuckles. &c.

Of the ſalt taſt, Salt, ſalt péter, Sal gemme, ſalt water Bryne, the ſalt ſea. &c.

Of the bitter, Aloes, Wormewood, Gaule. &c.

Of the ſharpe, Pellitorie of Spayne, Brimſtone, Arſemart otherwyſe called water pepper. &c.

The ſower taſte, doth manyfeſt an earthy ſubſtance, not wholly ouer boyled, by heate, yet ſomewhat deminiſhed, which ſubſtance, is mingled with very much earthy moyſture, therfore ſuch a medicyne, doth cole and drye.

The rough taſte, ſhall temperatly ſet on edge, and ſtoppe, declaring, that in earthie ſubſtance, cold and drye hath ſouereignitie, in this ſimple qualitie, yet ſomewhat leſſe thē the harriſh taſte.

The harriſh taſte, ſhall expreſſe great vneauenes, in ſo much, ý it may ſeme to cōſume the moyſture of the tongue, arguing a manifeſt force, of earthie ſubſtance, in that ſimple, very litle ouerboyled by heat, worthily therfore termed cold and dryc.

Now for example of the harriſh taſte, we muſt tryc it, in vnrype hedge peares, vnrype medlers, ſloes. &c.

Of the rough taſte, in Pirtilles, in vnrype Gaules, in the rindes of pomegranates.

Of the ſowre taſte, in vnrype Grapes, in Sorrell, in Uergis, Syder made with wyld aples. &c. But hére I would wyſhe, that you ſhould not thinke I meane ſo abſolutelie, of the ſimple taſtes, but ý they may be ioyned, with any one of the other taſtes, one, two, or thrée, more taſtes, as in the waters of the bathes. Neuertheleſſe, we giue the name, to the taſt moſt ſenſiblie felt, which compound taſts, as briefly as is poſſible, we will expreſſe.

If the harrish taste, be adioyned to the sharp, that medicine at the first bath, shall séeme a litle to heate, bicause that power of heate, is buryed, or hidde, in much earthie and grosse substance, but when thorough inward heate, it shall be perfectly brought to acte, then moste strongly it heateth, so that it consumeth, and corrupteth, the flesh and partes, which chaunceth bicause heate, ioyned to a grosse and earthy substance, is most stubburne, and feruent, as in red hot, Iron. But if this harsh taste, be mingled with the swéete taste, then it shalbe meane betwen heating and cooling, and shall so much enclyne to the one or the other, as it shal haue the more, of eyther of the tastes. And this strength it shall haue, of the harsh tast, that it may stoppe, and make strong: of the swéete taste, it shall haue the power, that it may linnow, smoth, and finely lewse and so it shalbe compounded, of sundry contrary qualities, yealdinge therfore, sundrye effects.

But if the harrish taste, be adioyned to the bitter, it can not excede, in the extrémest excesse. And by reason of harrishnes, it shall haue power of strengthening, and binding, by reason of swætnes, power to clense and open. &c.

But if the rough taste, be ioyned with sharp, bicause thone is found in a grosse, and earthy dry, the other in ayery and fyry earth, it shall haue the power, of vehement heatinge, dryeng, persing, and burning &c. All the which operations, wher they be appolyte, we ought alwayes to understande that the one or the other is done more or lesse according, as the one or the other, haue preheminence, which rule, in euery taste ought to be kept, aswell in euery simple, as in any compound, which Montane most excellentlie (as he doth all things) hath expressed. Commentario primo de simplicium medicamentorum facultatibus. But now, bicause those our bathes of Bathe, receaue theyr chefe vertues from Brimstone, whose taste is sharpe, a worde or two of the sharpe

taste

taſte, and ſo to the other myneralles therein. Sharpe taſte as ſaith Cardanus de rerum varietate, lewſeth the hould of the tongue, thorow the diſtemperance of heate, by reaſon wher of, of al taſtes it moſt moleſteth, not as taſte, but of the qua litie therein, but ſo doth not the ſwæte, ſalte, nor the bitter. For ſimple ſwæte, is but meanly hote, or rather temperate, in the fyrſt degrée. Simple Salte in the ſecond degrée. Simple bitter in the thyrd degrée. Simple ſharpe in the fourth degrée. And there be no more degrées, nor no more taſtes, ỹ argue heate. The fyrſt degrée (as ſayth Montanus commen tario primo de ſimpl. med facult.) ſenſiblie changeth. The ſecond, a ſæling payne, payne bringeth. The thyrd effectual lie changeth, with manifeſt ſigne of græſe. The fourth, both ſence and temperature fynißeth: Theſe things this er preſſed, verye eaſilie, and moſt ſenſiblie approueth, the pro prieties of theſe bathes, which thorow theyr operation, draw corrupt humours, from the deapthe of the ſound membres, erpelling them forth in vapours, heating, concocting, and diſſoluing ſpédilie as Hippocrates lib. de internis affectibus, and Dioſcorides, and Galen do teſtifie. But hauing therwith Copper, Iron, and Marqueſite a litle. (Whoſe qualities and ſubſtances we haue ſéne, ſenered, and tried, aſwell by the Chimiſtes and Fyners in London, Cornewall, Cum breland, and Ireland, in the company of our M. Maieſties Secretarie of Irelande, Juſtice of the Admyraltie, ỹ War den of hir highnes Mynes, John Challoner, a gentleman, not onely excellent in all the Mathematicall Sciences, but alſo in Chimiſtrie Phiſike and euery part of Phyloſophie, as alſo by our owne induſtrie,) as is on the hilles, betwene Marlhfælde, and Bathe, and other hilles about Dunkerton (a lordſhip of the ryght worſhipfull M. Bamfæld of Palte more, in Deuonſhire certainly a worthy houſekeper whoſe prayſes, all the countreys ſounde, ſo that it wer but in vain for me to extol thē) from whēce it may be preſuppoſed, run.

neth vnder the hilles this natural spring, of the Baths. For heare & there, as they haue digged of late for stones in their Quarries, on the hils sydes, they haue found thē so hot, that they were not able to abyde to digge, any deaper, by reason of fyre in the depth, the onely efficient cause of ỳ hot bathes of Bathe, the which most sensiblie, confyrmeth the opinion of Arist. Sauonarola and Fallopius and ours concerning the fyre in the earth, and not to be thorow Magique, as ỳ long receaued errours, of certayne wryters, bath sought to perſuade, that by magical coniuracion, those Bathes wer made hot, a persuasiō most detestable & vaine, as by that you haue hard may be perceaued, & altogither ỳ illusiō of the infernal, & wicked spirits, to the end to peruert vs frō god, & to giue the glory, from our merciful redeamer, to thē mosse wicked sins, continuing in theyr damnable destructiō, of theyr fyrst offrce, frō whom the holy Trinitie defend vs, to whom be al laude, power, dominion, & Empyre for euer & euer, Amen.

These mineralles, seme yet to requyre some thing, to be spoken of theyr qualities, tastes, and effects. Fyrst of Copper, which of taste is bitterysh rough, arguing therefore a fretting and dryng force, and therwith clensing, in the beginning of the second degrē. Secondly Iron, roughish harsh doth bynd and dry, as it appeareth not only, by the electuary dayly in vse, named Scoria ferri, but also by the Smithes water, that they quench theyr Iron in, which is good to be dronk of thē, that haue an issue of blond. By the which you may gather, that we meane not, for that wer absurd, ỳ those mineralles, be melted & commired, with the water. But we affyrme, that theyr qualities are through boyling of ỳ fyre infunded, discussid, cōmired, & dispersed by ỳ waters rūning forth, as may be wel approued, ỳ which also D. Turner testifieth, what nede many wordes. The water taskes of his own nature, absolutly cold, & moderatly moist (as it is said, & shal be better in ỳ Table of the things natural) is in these Baths per accidens made hot, sharp, bitter, harsh, rough. &c.

Therefore,

1	Heating.	Warming the colde.
2	Concocting,	Concocting the crude.
3	Perſinge,	Opening the ſtopped.
4	Diſſoluing,	Diſſoluing the harde.
5	Attracting,	Attracting the cloyde.
6	Clenſing,	Clenſing the foule.
7	Binding,	Binding the ſeuered.
8	Dryying,	Dryying the moyſt.
9	Stopping,	Stopping the flowings.
10	Conſolidating,	Conſolidating the broken.

Comforting the weake members, euen as if therin nature had beſtowed artificially, hir higheſt cunning, why ſay I not the God of Nature? for truly paſſing great benefites, are to bee looked for, of paſſing great bountie. By meanes whereof, it helpeth not onely, all the manifeſte greefes afore ſpecified in the fyrſt booke, but alſo many other hidden and vnknowen ſicknelles, which be leaſt vnnamed: for if hidden ſicknelles any where do proceed, it is necellary ſayth Fernelius lib. de abditis rerum cauſis, contrarie to them hidden remedies to conſiſte, as it doth appeare, as well by authoritie and reaſon, as by experience, if you conſider with aduiſement and councell, which is (as Plato ſayeth, the very keye of wyſedome,) the diuerſities of qualities, temperatures, properties, and natures of ỳ Bathes. The which yet, in them ſelues are varied, aſwell in heate as in nature: For the Kinges bathe is hote betwene both the other, and in curing moſt of the aforenamed ſicknelles beſt. But the hote for many colde ſycknelles, iointaches, pockes, rotten vlceres, more auayable then the fyrſte. But the croſſe bathe is leaſt hote, and therefore for cholerique perſons, & ſuch as are eaſely diſpoſed to feuers, more

commodiouſe. All the which differences, may bée gathered, by that which is already declared, leauinge to ſpeake any further of them, to the learned and expert there, acknowledging with Ariſtot. that it is not poſſible for one man to know all things, although euery man ought to know as much as hée might: For Omnis homo naſcitur, vt ſapiens fiat.

The ende of the ſecond Booke.

IN our firſt booke, the antiquitie, ayde, and commodities proceeding of the Bathes are at large deſcribed, with a confutation, of all thoſe as reproueth the drincking of it. In the ſecond, the cauſes of the heate, of the waters of bathes, and alſo the properties are reaſonablie, and apparantly to the ſenſes approued. Now it reſteth, that in this thyrd booke be declared, when the ſicke come thither, what ought to be conſidered, and how, and by what meanes it may them profit: without which very litle could the former bookes benefyte. Firſt therefore, afore any perſon doe repayre thither, it is conuenient that hée bée purged, if not afore hée come thither, at the leaſt wyſe, before hée enter the bathes, according

as 1 Sicknes,
2 Cauſe,
3 Accident,
ſhall require.

Sicknelle is an affecte, (but not euery affecte) for this worde with Galene, is pronounced of many and dyuers thinges, but contrarie to Nature, by whom the action is eyther hurte, eyther depraued, deminiſhed, or taken away, libro de morborum cauſis, libro prim. Therapentices, libro ſecund. comentariorum in libr. Hippo. de natura humana.

Cauſe of ſickneſſe is that, vnto which any thing followeth, which is named effecte, as ſayeth Galene libro de ſymptomatum differencijs.

Accident is that, which the Grækes call Symptoma, and wé properly in Engliſh, to fall and with fall, it is what ſo euer happeneth to the bodye, ſickneſſe, and cauſe excepted.

Of the which larger to entreate, were but friuelouſe, for the ſickneſſes be already the chéfeſt ſhewed, and the outward cauſes are to be ſought, in the Table, of the things not naturall, and the inwarde of the table of the things naturall, the coniunct of them both, and of the accidents, notes of ſickneſſes, which is the argument, to knowe, whether ye néede adding, or empting, and that thorowe the conſultation with the wyſe and learned in Phiſicke, the neglecting wher of, hath cauſed many a one to come thence, worſe then they went. Some with the Goute in euery ioynte, which had it afore but in one or two. Some other full of byles, ſome of vlcers, and ſcabs, &c. And therefore, in the behalfe of my Countrie, not without aduiſement, and cenſure to ſpeak it, what letteth? but for ſuch a one, as ſo deſerueth, that there might not be a méete ſtipend appointed or ſome impropriat benefyce or parſonage, or prebend, at Saliſbury, Worceſter, Herforde, Glouceſter, Briſtowe, Exceſter, Wels Landathe, &c. the furtheſt of not paſt a dayes iourney, as well for the powre, as the ryche: yea if in euery Cathedrall church in the lande, there were a promocion, for a graduate in Phiſicke, that hée might be there to gyue both councell, medicine, and ayde, to the better ſetting forth of Gods glorie, and the magnificence of the Maieſtie, ſéeinge the liuing onely prayſe the Lord, and not the dead, and alſo the healthy ſerue beſt the princely dignitie in all cheualry: conſidering further herewith that worthy piller of Chriſtian veritie, S. Ambroſe, who ſayeth, that the bodye is the tabernacle of the ſoule, and the condicions of the minde, as ſayth Galene, in temp. Hippo. Platonis, &c. do followe the temperature of the body: the which thing to be true, daylye experience proueth, as we knowe, and you alſo that vſe too viſite the ſicke (a déed of charitie) how ſome dote, ſome bée frantique, ſome ſtarke madde, ſome numme, ſome loſe, ſome diſioynted, &c. then vnfit for any kynde of ſeruice, arte, miſtery

ſtery, faculti̇e, counſell, or prowes, much leſſe reſourmable by ſermons to pitie, and godlines, vntill they bee reſtored agayne according to nature: the ſcope of Phyſike, if ſo bee Phiſyke, as the prince Hippo. defyneth lib. de flatibus, (and as all Vniuerſities, this 2000. yeares hath receyued it, as well Grekes, Arabians, as Latiniſtes) is prothesis, kai aphaſeſis, an adding and taking away, and addinge of that wanting in the Spirites, humoures, and membres, according to nature, and a taking away of that contrarie to nature, in the members, humours, and ſpyrites.

	1 Health.
	2 The cauſe of Health.
According to Nature is	3 The effect of health.
	4 Strength.
	5 Cuſtome and
	6 Complexion.

Health is an affect, according to nature, apte to perfourme, the actions of the ſame. Now, the Table of the. vii. things Naturall, you may vnfoulde, bearyng well all thinges in your memorie, vnles you meane to perfourme the prouerbe. In at the one eare, and out at the other.

¶ Place the fyrſt of the Tables after this ſyde, that the printed ſyde thereof may vnfold towards this vvhite page.

THE TABLE OF THE SEVEN THINGS NATVRAL, OVT OF THVVHICH THE ACTIONS

according to Nature doe ſpring, may be perceiued in this Table: howbeit not ſo often deuided as it might be done: ſuppoſing theſe will ſerue to giue the wiſe and learned patient matter ſufficient to conſult with the Phiſition of, wherby that which is according nature may be preſerued and ayded: and thoſe things which be againſt Nature expelled, the ſcope of Phiſicke as is shewed.

Elementum is a ſimple and moſt pure bodie, and the beſt parte, of that wherein it is, can not be deuided into any other kind: and of it all things naturall haue their beginning without al generacion or corruptiõ. Howbeit of Fire made thicke, commeth Ayre. Of Aire made thick commeth vvater. Of vvater made thick, cõmeth Earth. And yit here is neither corruptiõ nor generation of the whole. For this is but a mutation of the parts onely. And the conſent and agrement of them is, the fyre with the Ayre in hee, in drynes with the Earth, in moiſture the Aire with the water, in heate with the fire, in coldnes the water with the earth and in moiſture with the ayre, the earth in drines with the fyre, and in coldnes with the water & as the water to the fyre is extreme contrary, ſo is the aire to the earth.

- Elementes foure,
  - Fyre. — Abſolutelie hot, and moderately dry.
  - Ayre. — Abſolutely moiſt, and moderately hot.
  - vvater. — Abſolutely cold, & moderatly moiſt.
  - Earth. — Abſolutely dry, and moderatly cold.

Temperamentum, is a tẽpering of diuers qualities of the foure Elements in one body.

- Temperaments or complections. ix.
  - Simple
    - Hot. — Actiues.
    - Cold. — Actiues.
    - Moiſt. — Paſsiues,
    - Dry. — Paſsiues,
  - Compound
    - Hot and dry.
    - Hot and moiſt.
    - Cold and moiſt.
    - Cold and dry
  - Tẽperate — Of all alike, as it were bwaight, the very trew and iuſt complection: it as hard to be found as Plato his Idea, or Ari. ſummum bonum, or as the the prouerbe is, black Swan. Neuertheles, he that will iudge trew of complexions muſt alwayes haue in his imagination, the aforeſayd perfect temprament.

Humors (which may be called the ſonnes of Elements) is a part contained ſubſiſting the bodie.

- Humors. foure.
  - Naturall.
    - Blud. — Temperate, norishing the body contained the vains ſwetish raigning in the ſpring.
    - Flewme — Cold and moiſt, ſowpling the drie and hard arts without proper mãcion, taſtles, raigning in winter
    - Choler. — Hot and drie, clenſing and quickning conteed in the gall bitter raigning in ſommer.
    - Melãcholie — Cold and dry, ſtaying and binding, containen the Splene, ſower, raigning in harueſt
  - Vnnatural (as)
    - Blud diſtempered with other humors.
    - Flewm, waterie, glaſsie, ſlimie, plaſtoie, ſalt, ſower, harsh, rugh (lities, klling.
    - Choler, Citrine, yelkie, like, cankrie.
    - Melãcholie cõmixed & aduſtid with other dangerous qua-

And eueri day they are thus moued as the blud betwen the ninth houre at night, and iij. in the morning. Choler betwen iiij. & ix afore none. Melãcolie, betwen ix. and. iij. Flewme betwen iij. & ix. at night.

Membres, are bodies that are ingendred of the fyrſt commixtion of humours.

- Members
  - Simple, as — Skin, fatte, flesh, ſicles, fillets, guts, veins, artires, Synowes, chords, gilles, bones, tunicles, &c.
  - Spermatike (as)
    - Braine. ſynewes.
    - Kells, bones, griſſels &c,
  - Sanguine, as
    - Liuer, hart, kidnes.
    - Milt, fatte flesh. &c.
  - Compound, as
    - Hed.
    - Armes.
    - Legs.
    - Principal as Offsill.
      - Hart, braine.
      - Liuer, ſtones.
      - Synowes, ſeruing the brain
      - Artires, ſeruing the hart.
      - Veins, ſeruing the Liuer.
      - Veſſels ſpermatike, ſeruig the ſtons
    - Inſimẽ talis
      - Stomake.
      - Rayns.
      - Bowels.
      - Great ſynewes. &c.

¶ Herewith ſee that you conſider the compoſition, the complexion, the ſubſtance, the quantitie, the number, the figure, the operation, the vſe & the diſeaſe, in part & in all the mẽbres.

Facultas, facultie, or power, is the cauſe of doing thas which is don: as the vvater is the cauſe of the while going about.

- Faculties or powers.
  - Animal
    - Ordeineth, diſcernith, compoſith.
    - Mouith by voluntarie will.
    - Sentith wherof procedeth the fiue wits,
  - Vital. — working, delating and wraining the artires. vvrought which is ſtirred by an exterior cauſe wherof cõmith bõltie & prouidẽce.
  - Natural.
    - Doth miniſter.
      - Apetite.
      - Retaineth.
      - Digeſtith.
      - Expelleth.
    - Is miniſtrid.
      - Ingendreth.
      - Norishith.
      - Feedeth.

Actio et opus, doing & working, is that which by the power is don: as the wheate conuerted to meale, is the griſt of the mill.

- Action or operation,
  - Vital. — Mouith mirth, ſadnes, hope, truſt, feare, diſpaire, loue, hatred, mercie, emie, wrath, wodnes, wildnes, ſtobernes, humanitie, Empire, glorie, victorie. &c.
  - Natural.
    - Altereth.
    - Ioineth.
    - Formith.
  - Animal
    - Aaprehendeth.
    - Fantaſieth.
    - Imagineth.
    - Opinioneth.
    - Cõmonſenteth
    - In the two former ventricles.
      - Iudgeth.
      - Eſtemeth.
      - Thinketh
      - Diſpoſith.
    - In the middle vẽtricle.
      - Remembrith.
      - Knoweth.
      - calleth to memory
      - in the hinder part.

Spiritus, is an ayrie ſubſtance, ſubtile ſtirring the powers of the bodie to performe their operation: euen as a prince doth his counſel, and as the counſell doth the ſubiectts, euery one according to hys vocation and to that is limited by nature, wherin was neuer ſene rebellion, but euery inferior redy to ſerue his ſuperior, a paterne of a heauenly common weale, and for euery reaſonable bodie to note & obſerue, although he were an Etheniek: how much rather then of Chriſtians, euery faithfull manne knoweth.

- Spirits.
  - Natural. — From the Liuer taketh his beginning and by the veines which haue no pulſe diſperſith in to all the hole bodie.
  - Vital. — From the hart procedeth and by the artires or pulſes is ſent in to all the hole body
  - Animal. — From the braine is ingeudred, and is ſent by the ſinewes throughout the body and maketh ſence or feeling. &c.

¶ Now that you haue here in this Table noted vnto you, the things wherof the Natural bodies is made, with the powers and actions of the ſame: ſo likewiſe folowith the things not naturall, (ſo called) bycauſe they be in parcel of the natural body, and yet by the temperance of them, the body being in health ſo conſiſteth, and yet by the diſtemperance of them, ſicknes is induced, and the body diſſolued

Iohn Iones.

THese things well waied, being ꝯ things wherof we are framed, & the subiect of phisike, as ꝯ frame of an house, is the subiect of the Carpēter, wyl vs to loke, in the Table of the. vi. things not natural, by what meanes we are hēre cōtinued, & maintained, as therin further is shewed, for other wise, what auailed a lump not of an howers life, to be prodūced or so many good lawes, and holsome precepts, appointed, for the good preseruacion, & educacion, bothe of ould & yong, and auoyding of contagiouse infection, aswell from princely mancion, as from citie, towne, and Garrison, prohibicion, and admission of victualles, fit and vnfyt, for nourysh-ment, the which, if all were hab nab, as soles vse, to comyn & other ouerbould, in abusing theyr eloquence, to take from vs, in indifferent thinges, our frē election, seing God & nature, to them that be framid according to nature, not impedited in the actions of the partes, to them belonging, may as the wyse man sayth, vse fyre and water, at theyr discrecion, with eche other thing, in this lyfe, to them in euery sort mēte, and decent, not forgetting, to giue God thēke prayse, for all things, yet not in such sort, as the Puritanes, but better we may terme them, pinis precisians, vse, who would haue, ꝯ no man deserueth, be his acts euer so good, any thāks for them, wherby consequently, they would defraud Princes, of dewtie to them belonging, for theyr wel gouerning, of theyr subiects in vnitie, and equitie (Gods appointment, & so gradatim, frustrat ech man of merite for his wel doing, in his calling, not remēbring, ꝯ god therby is more glorified, & yit puritanes are they named, pure I wold they were! But how puretie & they may agrē, ꝯ distraitral ꝯ works of men, as filthie, they thē selues being men, you may easely se, we graūt, yt ther is not one so pure as he shold be, yit in puretie al do not agrē, neither is pureti therbi excluded frō ꝯ saints of god, he is pure, to whom god imputeth not his iniquitie: & he is pure in worldly pollicie, who offendeth not the lawes of any maiestie, god graūt that so pure we be found, when

we are called to the one or the other for tryall of our puretie, and then shall we be happy, the which kinde of puretie, euery man that feareth God and loueth honestie will seeke to obserue most vigilantlie.

But now, fearing least all sortes can not attain to the perfect meaning of these our Tables, and they inespeciall, who altogither be ignorant in Phisike, therefore we haue prouided, these signes following in compendiouse order, for the vse of the Table, which in euery sickenes, are taken, as saith Ioannes Almenor his disciple either of things not naturall, of things naturall, or of things against nature.

Of things not naturall, as in what ayer the patient hath remayned, what meates and drinkes he hath vsed, what exercise he hath practised, what sliping, what emptying, what repose he hath vsed, he hath sustained, what loue, what feare, and diuersitie of other things.

Of things naturall, as of what complexions, humours, members, powers, operacions, and spiryts. To these may also be added, the inquirie of the things annexed to nature, as age, region, custome, climate, strength, arte, &c.

Of things against nature, sickenes, cause, and accident, and that there is three maner of wayes, of the operacion hurte, of the quantitie, and of things expelled, changed.

Of the operacion hurte, by three meanes, either annexall, vtterall as neare about

Of the naturall, the wayes, partes, and facultyes.

Of the annexall, the wayes, partes, and facultyes.

Of the vtterall, the partes, and facultyes.

Example of the outwarde Sensiues, as how he vseth his hearing, smell, and touching, what greefe he feeleth, what

Aire.

- Good.
  - Owt brethid from the North prolongeth lyfe, Out of the East purging ill vapours.
    - Ouer sandie, grauelie, chalkie, chempie soyle.
    - Needfull therefore to a Phisicion that hee bee a Cosmographer well traueled and an Astronomer.
- Bad.
  - Out of the Sowth with filling vapours.
  - Out of the VVest, causing mutation which naturally dryeth and
    - Thorough the inflammation of sundrie starres, as when the pockes first preuayled at the siege of Naples, 1494. when the planets Saturne, Mars, & Venus wer in cõiunction with Scorpio.
    - Also great standing waters neuer refreshed, dichis vncleased, corps of liuing things vnburied, many people in places vnclensed, lying remayning in small roome. &c.

Meats and drinks

- Good.
  - Of light digestion and holsom norishment. as
    - Bread of vvheat.
    - Drinke of Ale, Beere, Gascoine vvine. &c.
    - Neither to new nor to olde, to thick nor to thin, to sweete or to sower. &c.
    - Flesh of meane age neither to rammish nor vnclenlei. &c. Fowles clouen footed. Fish scalie of fresh water and that be firme and sound of the salt water.
    - Frewts ripe, that be neither to sweete nor to sower, to harsh nor to bytter, to sharp nor to rough, and herbes in like maner.
- Bad.
  - Of hie disgestion and of euill norishment. as
    - Bread of pulse and other vnholsome graine, pawled drincks and others to new or to stale. Fustie and musty wines, old flesh, muddy fishe, whole footed fowles, raw herbes and frewtes.
- Meates of sundrie qualities excessiuelie vsed how they hurt. as
  - Cold doth congele and mortifie.
  - Moist, do putrifie and hasten age
  - Dry, sucketh vp naturall moisture.
  - Clammie, stoppeth the vrine waies and the powers ingendringe tugh fleame and grauell.
  - Salt, and oilie swimith long in the stomacke, causing lothsomnes.
  - Bitter, doth not norish.
  - Salt, swelleth more the stomacke.
  - Harrish doth stop and restraine.
  - Sweete, thicketh and chafith the blood filling and stopping the vaines ingendring corrupt sicknesses.
  - Sower cooleth nature, hasting age. &c.
- Meats of sondrie qualities moderately vsed how they profit. as
  - Cold asswageth burning choler.
  - Moist, moistenith that which is dried.
  - Drie consumeth superfleus moisture.
  - Clammie, thickith that which is subtile and persing.
  - Bitter clensith and wipeth of, also molifieth and expellith fleme.
  - Salt relentith fleame clammie and drieth it.
  - Fatte norisheth and maketh soluble.
  - Rough and stiptike bindeth and comforteth apetite.
  - Sweete doth clense, dissolue and nourish.

Sleepe and vvatch.

- Good as
  - That which agreeth with the cõplexion of the bodie, and that which is done in dewe time, manner, and length. &c.
    - Sanguine vi. houres.
    - Flegmatique vii. houres.
    - Colerike v. houres.
    - Melancolique foure houres at the least.
    - profitable to
      - Concoction.
      - Distribution.
      - Aglutenation.
      - Nutricion.
      - Consolidation.
- Bad as
  - That which is more than agreeth with nature, cause, time, age, region, sicknes, diet, custome. &c.
  - In the day time, for both if they excede, be euill, saith Hip. as well sleepe as watch.
  - Immediately after meate
  - On the backe afore digestion causing many diseases, by reason those things that should be auoyded by the proper clensing wayes called Emunctories be let slippe (contrarie sayth Montanus) engendring the stone, palsie, goutes, crampes, numnes, forgetfulnes, &c.

Labour and rest.

- Vehement labour.
  - That which prouoketh panting, as any bodily labor, &c.
- Moderate labour
  - That which trewly altereth breth &c.
- Profitable as
  - After vehement labour, great euacuation, long sicknes, immediatly after meate, at times accustomed, and according to the strength of the body.
- Hurtfull as
  - Refusing labor at times accustomed, the meate disgested, body clensed, and the actions requiring it.

Emptines & repletion

- Emptying naturall. as
  - According to custome and complexion. as
    - By the vertues, actions, powers and faculties. as
      - The excrements of the first digestion by the bowels, the excrements of the seconde digestion by the wayes of vrine, the watrie parte: seperated by the Reynes, the earthy part by the ways of the Splene, and the Sperme by the side wayes: the excrements of the third digestion by the powers of the skin, which wee call sweate, fumes, vapours, &c.
- Emptying contrary to nature. as
  - The vertue, accustome, complection, lost, diminished, or deprawed.
    - VVhen the sicke knoweth not their departure.
    - VVhen he knoweth, and yet can not retaine it.
    - VVhen it keepeth neyther accustomed tyme, qualitie, quantitie, nor order. &c.
- Emptying artificiall or not natural by
  - Diet.
    - Diet in absteyning from nourishing things.
  - Medicine.
    - Medicines hauing power of purging.
  - Chirurgerie by
    - Chirurgerie thorow opening the veynes, artiers, skin, flesh, &c.
    - Scarifying, pricking, launsing. &c.

Repletiõ or fulnes two wayes.

- Qualitie.
  - simple without humor, as excesse of heat.
  - Excesse of meats.
    - Vessels.
    - Vertu or strength.
      - reserued to the vessels.
        - Bloud.
        - Flewme.
        - Choler.
        - Melancholie
      - to the strength one alone.
  - Reserued to the
- Quantitie.
  - Of humor in
    - All filled, and that also is ii. wayes.

Affectiõs of the minde.

- Healthfull, as
  - Merie companie, Musike, enterludes, games of pastime, &c. as you may finde in Buckstones Bathes Benefite.
- Vnhelthfull, as
  - Great cares, much studie, vnquiet conscience, troublesome societie, thought, feare, anger, enuie, wrath, sodein ioye, sodein sorrowe. &c.

Slow dry hue.

Slate of fundrie qualities excellentlie

they profit.

Slate of fondrie qualities moderatly wel

he perceyueth in his mouth.

Example of the inward senstitiue, as what imagination he hath, what iudgement, what memozie, what dzeames.

Example of the vitall, as what pulse he hath, what dzeathing. Inquisition may be made of the passions of the mind in the fire thinges not naturall. If it be taken of the operation naturall, that is two maner of wayes, of the operation of the vertue ministring oz ministred.

Example of the first, as what appetite he hath, howe he doth retayne things receyued, how he doth disgest, how he dzaweth & expelleth, how he had done afore, how he maketh water, how he hath his terms, how thei vse venerie, al these things are cõprehended vnder the things not naturall.

Example of things ministred, as how he is nourished, & searching of all these operations, whether the operation be deminished, corrupted, oz quite taken away.

Of the qualitie changed, as of what sauour the dzeath of the weake person is, of what sauour the sweat is, of a swete oz biter, of filth, also of what colour the tongue is, the eyes, & whole body, what maner moysture, what dzynes, roughnes, smothnes, hardnes, softnes, of the tongue, belly, & whole body, &c.

Of things expelled altered, as how great, of what qualitie, the superfluities of the eyes, nose, mouth, of the eares, of what quantitie, likewise of what quantitie the vomit, spittell, kneling is, & also of what qualitie the vrine is, what egestion, what snot, what sweates of the whole body, what gapings, wamblings, and subuersions, all these may be reduced to the naturall operations expultiue, bycause they are by nature expelled, wherppon to conclude, things following be signes, of blonde abounding.

Of thinges not naturall, as by reason they vse thinges multiplying blond, oz bicause they be of a ioyous & pleasant arte, as be singing men, enterlude players, oz bicause they

vse meates and drinkes multiplyinge blonde, as bee porkes egges, and the stones of cockes, pleasant foules, nourishing fleash, confected meates, very good wine, and such like.

Of things naturall, bicause they be fleshye, of sanguine complexion, young naturally merry, and such like.

Of things against nature, and first of the operation hurt, heauines in the rootes of the eyes, and in the forepart of the head, beating of the temples, sweats, gapings, wamblings, much deepe sleeping, troublinge of the senses, slowenesse in cogitation, wearines of the partes without labour, greatnesse of pulse, swiftnes and oftenes of the same, repletion of the vessels, whether they be veynes or arteyres.

Of the qualitie chaged, as rudines of the whole body, & especially repletiõ in ỳ veynes, of the eyes pulses in ỳ mouth.

Of things expelled altered, as vrine, red, grosse, obscure, darck red, or rose red. In egestiõ no signe doth appeare, spittel is sweet, sometime mingled with blod, bleeding by ỳ nose, frõ the gums, mouth or priuy ways, ỳ hemorhoydes, or els in other places, sweat rãnish as of a gote, also many bloudy pimples, & to this is added, bicause ỳ patient doth dreame, ỳ he saw red things, or blod, to flow forth, & that he did swim in it, whervpon the fowerth collectiõ is rehersed of Galene, how he cõmaũded a certayn mã to be let blod, who dreamed that he was bathed in a tunne of blood, but other swarning appointed him an exercise which nothing anapled, as Galen afore had iudged, for shortly he dyed, bycause the veyne (as Galene willed) was not opened.

Signes of choller in the thinges not naturall, bicause of the vse of much exercise, or aboade in a hote ayer, vse of hot and dry meates, multiplying choller, &c.

Of the things naturall, bycause the person is a young man chollerique, and such like.

Of things contrary to nature, and first of the operation hurt, bicause the weake much thyrsteth, hath no rest, grief in

the

the right syde of the forehead, & much light with many thin-
sometime they swonne and haue weakines of appetit, waum-
bling, tingling as it were pyckinge of nedles, madnes, bi-
ting in passing forth of the ordure, & likewise of ye vryne,
swiftnes of pulse, with hardnes, and stretching: here conse-
quently may be placed of dreames, bicause they do rather
appertaine to the action hurte, as bycause they se yellowe
things, every which cause, shaldinge, and sometime, they
dreame that they flee.

Of the qualitie changed, as yellownes of the face, and of
the hole body, yellownes of the eyes, as it happeneth in the
iaundies, bitternes of the mouth, drienesse of the tongue,
roughnes, with rednes of the nose.

Of things erpelled altered, vrynered, sirines, yellow, sa-
fraine, egestions, safran yellow, bitter, brittle cholleryque,
vomit greene, saffron yellow, bitter, sharpe moysture of the
eyes and nose.

Signes of fleume, of the things not naturall, as reple-
tion of meate, idelnes, length of sleepe, &c.

Of things naturall, as bicause the partes of a phleg-
matique complexion, a fuller, fat and subtile.

Of a thinge against nature, as of the action hurte, little
vrine, stoning when the fleume shal be salte, weaknesse of
digestion, yea, in time of health, much sleepe, slouthfulnes,
idelnes, lewisnes of the parts, heauines of the eyes, oblivi-
on, greefe in the hinder part of the head, the turninge in the
head, darknes, lesse of appetite of sharpe thinges, wamb-
linge, tingling, colde in the head, heauy or grauatiue greefes, cold
in the stomache, notable greefe in the same, bycause muche
fleume is gathered there saith Auicen, [illegible] rednes,
slowenes, and gentlenes of pulse.

Of the qualitie changed, as colde taken, dulnes of
wytte in the face, and body. Superfluous, whereof the
tongue, vpper mouthe, lothes the rose, scurfynes of the eyes,

alſo ſwelling of the face, with ſoftnes. Of thinges expelled changed, as vryne whyte, vncoloured chaffe, or ſubcitrine coloure, phlegmatique egeſtions white, ſlimie, or filthy watery, and ſuch lyke, ſpittle ſlimie, waterie, multiplication of ſpittle, not bitter, but pontique or harſhe, muche ſuperfluities, paſſing out by the nose and mouth, and it is aſked to dreame of water, snow, or rayne, or ſuch lyke, which may be reduced to operations, or actions hurte.

Signes of melancholie, fyrſt of thinges not naturall, as bycauſe of ouer much cares, thought, feare, melancholiques meates, &c.

Of thinges naturall, bycauſe he is of melancholique complexion, and accuſtomed to incurre melancholique diſeaſes, and ſuchlike.

Of the thinges contrarie to Nature, and fyrſte of the action hurte, bycauſe in the heade their is heauineſſe, and that moſt in the left ſyde, burning in the mouth, corrupt deſire of the ſtomacke, and ſometyme doggiſh appetite: much watche, much ſolitarineſſe, ſickneſſes of the ſpleine, as ache, heauines, hardnes, ſtilleneſs, many cogitacions, teares, or will to weepe, ſtaring, groning, ſlouthe, ſtretchinge of the, walke, little ſleepe, if ſharpneſſe ſhall not be with phlegme or ſowerneſſe of the mouth, Illenes of the pulſe with hardneſſe, extenuacion, or deminiſhinge of the body.

Of the qualitie altered, as brownes, or blackneſſe, appearing in the body, much heare, the blacke Worybene, which is a moſte ſtronge ſignie, as ſayeth Auerhois in Collectanei. Blackeneſſe in the nether eye lidde, eſpecially blacknes of the eyes, and clearenes of them.

Of things expelled changed, as vryne black, or blackiſh, tending to blackenes, greene, wan, blackenes or brounes of egeſtio, or ſtole, ſpittle harriſh, & bitter, withal ſomet kindeling, black bloud, ſtrained, if it paſſe forth, or eaſes fearfull, ſlepe may be added, or dreames prouoking or hurting,

yet

yet wée muſt note, that thoſe thrée kindes of ſignes, which Galen putteth of things, ſubſtanciallie ſticking, of to fals and with fals, & operacions muſt be reduced, to theſe thrée, or theſe thrée to them, of all the which, reade Iacobus Siluius in his Tables vppon Gal. de cauſsis morborum, et ſymptomatum. entreating at large. And if it bée thus noted, you may as in a glaſſe, behould, things natural, not natural and againſt nature, alſo thinges helping & hurting, which may of you be ſuppoſed, by that which is already ſhewed. Yt all may be reduced, to thoſe thrée of Galen, as it alſo appeareth by Hippocrates, comment. 1. de offic. who wyll haue the Indicatines to be vnderſtanded afore any other woorks of art, and they muſt be taken, of the knowledge of affects, for curacion doth follow intellection, as euery man knoweth guided by reaſon, yeuen as, euacuacion of the ſimiler parts, as made by indicacion, taken of ſituacion, as Galen plentifully declareth, De locis affec. To conclude, whatſoeuer thinges we doe take any knowledge by, we do take them by ſence and vnderſtanding, & with theſe two powers, do we onely know ſayth Ariſt. lib. de ſom. and according to Oribaſius. 4. Aph. all knowledge dignoſtike, is had by ſignes, cauſes, or interrogacions, ſo that their follie is clearer then middaye, which vſe the bathes of what ſo euer nature they be, doing it without conſideration, of all, or the moſt things, mencioned in theſe thrée bookes, with the Aphoriſmes, medicines and other things, contained in the laſt booke.

accomplished, for the better intelligence of

ſuch as vſe they, help, which ayde, God

graunt them, according to their

owne hearts deſyre.

Amen.

¶ The ende of the thyrd

booke.

LAstly we shall place in this boke, certaine Aphorismes, of the preparation vnto Baths, of entring in, comming out, diet, sleepe, and accidentes, with curation of them. &c.

Acknowledge your selues, with the holy Apostle Paul, to be in the Lords handes as the pot, is in the potters, saying before you goe in, altogither on your knees deuoutlie the prayers appointed in the ende of this boke.

Such as be disquieted, with any Feuer, being weake, slender, and leane, must abstaine from Bathes, as saith Rol. lib. de Medicamentis. They whose temperature, is hot & dry, children, spungalles, yong men, leane, consumed, also women great with childe, must eschue the bathes, yet I am not ignorant, of ỹ youth dayly frequenting the bathes, which thing not only reason forbiddeth, but also experience, for their skins therby, become not only wrinkled, but also tawnie, especially if they enclin, any thing to choller. Euery person going into the bathes must first clense ỹ bodies frō superfluities. All persons affected or greeued by iourney, shal not forthwith enter the bathes, but shal first rest their bodies, by the space of a daye or two, yea or more.

That day which shalbe ouer cold, windie, & rainy, ỹ bathes shal not be applyed, neither in the pestilent seasons, saith Agricola lib. de pestel. and also Razis lib. de pestilen. neither in ỹ ful of the Moone, saith Rol. lib. de. Neither in ỹ leape yeare, sayth Sauonarola, because it is the yeare of Saturne, therefore in the leape yeare, you may not bathe without great danger, vse them, for Saturne amongst all the Planets, is enemie to generacion, mans nature & good state of the bodie, because the state of the liuing bodie is to be stedfast in like, & to proue, ỹ it is the yeare of Saturne, this they say. The Saturnal yeare is

moued from iiii. to iiii. But ỳ leape yeares is moued from iiii. to iiii. bicause euery fourth yeare is leape yeare, ergo, the leape yeare is the yeare of Saturne, this opinion is not only falle, but also rude, and vnlearned. The leape yeare is not the worke of nature, but the inuention of man, for Augustus Cæsar deuised it, to make the yeare euen. 365. dayes, vi. howres and odde minutes. But the leape yeare is the constitucion of man, and man hath not force to alter nature in the Theorikes, ergo, the leape yeare to hurte the nature of man, hath no more force, thē any other yeare. In the monethes of Aprill, Maie, June, September, & October, when the ayer is temperate, be the best tymes.

About an howre after sunne rising, in the morninge, if the disease require, drink the water out of the spring, the body afore purged, the digestion fulfilled, and the bath fyrst clensed, remaining cleane. vi. houres before.

So much of the water, as shall not be greuouse to the stomache, may be dronke.

The water being dronke, the partie must walke gentlie, a fewe places, in a temperate ayer.

After the Sunne rysing an howre, enter fastinge into the Bathe, the disgestion fyrst being fulfilled.

And euery person entring, shall fyrst emptie his bellie, and make water, if so be that he can not do that euery day, yet euery second or third daye.

Any person going into the Bathes, shal sit in a place, somewhat distant from the spring, and so by lytle & lytle, draw toward the spring.

If ỳ parts vnder ỳ midrife be greeued, sit vp to ỳ nauel, but if ỳ parts about the nauel be diseased, sit in vnto the necke.

The fyrst dayes vse it temperate, a small space: the dayes following, hoter, and a longer space.

Vse the bathe, aswell in the morning, as in the euening, if the state of your bodie and strengthe shall require.

Such as be hot, weake, thinne, leane, and slender, must auoyde long tariance in the bath, it shall suffice in the morning from .v. vntil almost .vi. & so lykewise in the euening.

Such as be fat, strong, cold, moyst, & women, do sustaine longer taryance in the Bathe, ỹ is two howres in the morning, an hower and a halfe in the euening.

In the bath, you shall neyther eate, nor drinke, neyther by the space of an hower and an halfe, after theyr comming forth, except necessitie constrayne.

Such as bée full of meats and drinke: muste abstaine from bathes.

Before you be readie to faint: auoyde the bathes.

When you come out, couer your selues with clothes, then go to bed, and sweat, for sweat sayth Galen de sanitate tuenda, euacuateth from al partes, an hower afterward you must be dryed, and put on warme clothes.

Sléepe also, after sweate is conuenient: but in the bath abstaine from slumbring.

When ye arise out of your bedde, moue with some light exercyse, or walke in a closset, or in a place, frée from distemperature of the ayer, especially the cold, and from the blasts of wynde.

If you be either weake, or haue the ioyntache, vse a place of exercyse, and fricacion of the outward partes.

If fricacion (which heare shalbe rubbing with a nettel clothe) shall not bée made (of which you may fynde more largely, in my booke of Buckstones bathes benefyte) wée must vse a suppositour, of honie, or of the rote of white lillie, or larde, or sope, or els a fygge, and that before meate, of all which meanes to euacuate, shall heareafter follow.

The head, at your comming forth of the Bathe, must be diligently dryed.

So much meate as is conuenient, which wil bring vnto the stomache, neyther heauines, nor wambling, may bée in

due

due tyme receyued.

Repletion muste altogither be auoyded, so muste the Bathes in pestilent seasons, and that for two causes in speciall: the one by reason it filleth the body with ouer muche euill ioyce: by reason whereof, it may enduce a spasme, and many other euilles: the other bycause it openeth the pores, making it readie to receyue the ambient infection.

Such meates and drinkes must bee vsed as bee of light disgestion, good nourishment, not grosse, not stopping, not ouer cold nor vehemently hote. Heere we might enter into a large and ample discourse of Diete, if thorowly we should make mencion of all things nourishing, but our intente is not so farre as reason reacheth, to shewe, how all thinges agreeing and disagreeing, of the Greekes called simpathia, & antepathia, doth eyther assiste and strengthen our bodyes, or that do alter and corrupt our bodies, seeing it would make the volume not onely ouer hughe, but also burden the Readers, that breuitie couete, and therefore, that we may bee rather pleasant, and compendiouse, then greuouse, or tediouse with some little entrance, that your senses may take some smacke of our meaning, shall suffice, vntill an other place, more meete, considering also that in our Tables of thinges naturall, such things are distinguished. This truely, I appoint with Fernelius lib. secundo de abditis rerum causis.

That nothinge at all can nourishe vs, which is not it selfe nourished & endued with lyfe, for stones or metals ar no eliments, or nourishments for vs, but only either plantes, lyuing creatures, or such as haue proceeded from thē: bycause our life & health can not be sustained but by the lyk of other, & it heateth not the substance of our bodies, but by ỳ matter of them, & whatsoeuer of thē liueth most excellēt, is most holsome for our nourishmēt: for ỳ bodies of birds & foure foted beasts, doth better nourish then fish & them both, better then frutes or herbes, if ye referre like to like, of which peraduē-

ture it is comprehended that nourishment is familiar vnto vs, first truly in spirit & diuine heat, afterwarde in matter, which receiued preparation vnto these thinges, & these wee call the whole substance. But if ye wil therfore seeme to say how ỹ the Scorpion & the Hemlocke, bicause they both lyue & be nourished with an ayrie substance, & heauenly heat, nourisheth vs, then ye are far deceyued, for it foloweth not by & by contrarily, euery liuing thing to be a nourishment, but it is beside necessary that the heat of the liuing thing be agreable & familiar vnto vs, as in Buckstons bathes benefyt it is briefly shewed. But the heat & heauenly spirit of many, is against ours, altogither pestiferous, & deadly: that substance which is of things expelling poyson, & things beneming, is plased cõtrarie to the substance of nourishments, for, as the one is ioyned vnto vs in great familiaritie, so is the other hurtfull & pestilent: wherfore in the kinds of the whole substance, extreme nourishmẽts & things expelling poyson be contrarie. Betwene these as it wer, purging medicine take place, which neither nourish nor corrupt, as after shall bee handled, for now we will prosecute the Diete at bathe best to be obserued.

The bread shalbe onely of wheat, leauened and good, neyther hote nor stale: drink of cleane ale, or rather beere cleanly brewed, not ouer hopped, and stale. Fleash of Puttons, Kiddes, Rabbettes, and of all clouen foted foules, as well wild, as tame. Of fishes, Trught, Creuis de dulce, Breane, Barbill, Pike, Cheuan, Perch, Roche, Bret, Gurnet, Whiting, Smelt, Cod, Pillers tumbe: all the which bee good for chollerique persons. But they muste be boyled, not rosted, nor fried, or poudered, eyther with spices or salt, as Rolãdus affirmeth in Hidri. Pottage made with chickens, or with the aforesaid fleth, may be very well vsed, & poched egges: but neither quayles, stares, pigeons, sparrows, nor any such hot & filling meats. Fruits, as almondes, raisons, damaske

prunes

prunes, & quinces baked, or any wayderfed, be permitted.

After meat reste or slæpe an howre, or more, but not by and by.

If it shall be necessarie for the affect of any parte, anoynt the place, or emplastre it with the clay of the bathes, where continually the water floweth: but this shall moste auayle legges swollen throrow a colde and moyst cause, & vlcerated.

Before the entring into the bath at euentyde, vse exercise for the strengthning of the partes, of the which I wishe you to loke in Bucklones bathes benefyte.

The Bathe must bee dayly changed, receyuing newe or fresh water.

See that altogither whyle ye be there, and lenger, yee auoyde copulation, that is, the vse of women.

In the euen tyde, let them enter the bathes vi. vii. or viii. howers after dinner, the disgestion beinge fulfilled, as is sayde.

Variance in the Bathe in the morning may be longer, in the enening shorter.

If in the fyrst daye, the belly by the bathe be thronken, togither toward the backe bone, it is a good and wholesome signe.

But if the wombe be puffed vp, or affected with ache, or else on whyle it is hote, and another whyle colde with other greefes, it is an euill signe.

If after certaine dayes the body beginneth to be better then afore, and the naturall operacions, shalbe a signe of curation or not curation.

There bee. x. accidentes which vse to happen by bathes, as Rolandus testifieth, fainting, comonlie called swowning, immoderate watch, thirste, payne of the heade, costifenes, immoderate sweate, burninge of vryne, losse of appetite, rheume and feuers.

The weaknes of the spirites which we cal swowning, is

amended, if vineger of Iuniper, or that in which graines of Iuniper be macerated, and applied to the mouth, and noſethrilles. Likewiſe, confection of Bugloſſe or Borage, or Corrall of perles or preciouſe ſtones, of the flouers of Roſemary, of Roſes, or a ſop in Gaſcoigne wine be taken.

We do attribute watche, to the heate and dryenes of the Bathes, bicauſe it drieth the humidities of the ſkume, eſpecially in chollerique heades, which take awaye, wyth things cold and moyſt, or with this liniment in Latine, for the Apotecaries, in Engliſh, for your better vnderſtãding.

R. Vnguenti popul.	ana.s.d.	ointmẽt of po-	eche halfe
Olei Nemipharis,		pular buddes,	an vnce,
Croci,		of water lilies	eyther
Opii,		of ſaffron,	thrée
	analſr. z.	of opium.	graines.

Mingle them, and anoynt the foreheade, but if that ſuffice not, anoynt the wriſtes, and the palmes of the feete, an hower after ſupper take this drinke.

R. Serapii de papauere,	ana.s.d.	
Nemipharæ,		
Aquæ lactucæ,	one vnce.	

Syrupe of Poppie,	of eche halfe
Of water Lillies,	an vnce,
Of water of Lettuſe,	one vnce.

Commixed, take it going to ſléepe, milke warme.

Thyrſt is thus remedied, thrée partes of water, one of wyne, but better with Barlie water, or with prunes boyled well, in the water of Violettes.

The payne of the head is thus eaſed:

Aſſa-

Aſſatæ radicis Chamomillæ,
Bellidis, Ana manip i d.
Sweat Aſſa Chamomill,
Daſis. of eche halfe a handfull.

Thoſe boyle in Lixiuium or lie, and applie it, eyther to the head, or waſh it therwith, rouling with warme clothes your head, ſuffering it to drye of it ſelfe.

To make the bodie ſoluble, take the cleare whey of milke, after the cheaſe is made, mingling therwith honie, and ſuger, or els decocte them, and drink the quantitie of a Gill, or a pinte faſting, eſchuing the bath for that daie, pottage of the meate of Oromell, Oates mylke and wyne of mirtles, both meruailouſely profet, which is thus made.

Receaue the toppes or buddes of the leaues, the fruite of mirtilles, of eche an handefull braſed, boyled in Caſcoigne wyne, to the conſumpcion of the thyrd parte, being ſtrayned drinke a draught, ſo that the wether be not hot, nor the partie chollerique, nor apt to feuers. But what purgeth euery humour chæfely by thæ are to be miniſtred, ſ to Hip. as we ought, we giue beſt credit, as appeareth in his booke, De medicamentis purgantibus.

Bolus to purge choller is thus made.

R. Caſia newlie drawen Electuarium Lenitiuum of eyther ʒ. b. drammes commixed with ſuger, in the morning faſting aboute foure or fiue of the clocke, not ſleaping after, nor entring the bathes for that day, but keping your chamber, and within one howre, ſupping the broth of a chicken.

Bolus to purge fleame, ſhall this wyſe be compounded.

R. Of the Electuary of Dates, of the apotecaries called Diaphænicon, halfe an ounce, of the powder of Hiera ſimplex, ʒ. b. mingled with ſuger, obſeruinge all thinges aforeſayde.

Bolus, to purge melancholie.

R. Electuarij indi, a dram and an halfe, of the confection of

Hamech thre or foure drams of ſuger, as much as ſhal ſuffice, taken as you know.

A Cliſter to clenſe the Cholerique.

R. Of Mercurie, Mallowes, Centorie, Harts tongue, violets, Liuerwourt, of euery one halfe a litle handful, of the iiii. great cold ſedes, of eyther. ii. drammes prepared, ſhall be boyled in a pine and an halfe of running water vnto a pinte, then adde of Diaprunis Electuarie, of the iuyce of Roſes, of eche half an ounce, of oyle of Violets, and ſallet oyle, of eche one ounce, it firſt being ſtrayned, miniſter it not ouerhot, nor ouercold.

A Cliſter to purge the Phlegmatique.

R. Of Percury, Margeram, Minte, Dragaine, Hyſſope, of euery one halfe a little handfull, both brome rotes of the apotecaries called kneholme, and polipodie rotes, of eyther one ounce, ſedes of perſnep, and Dill, of euery one half an ounce, all prepared, boyled, and ſtrayned, adde of the electuarie of Dates. iii. drammes, of powder of Sene prepared, i. dramme, and an halfe, of the oyle of Chamomile, oyle of Lillies, of eyther. i. ounce, and an halfe.

A Cliſter to purge Melancholie.

R. Borage, Baulme, Baſill, Mayes, Sauory, Tyme, of eche. i. handful, Sene Lawry, i. ounce, Carret rotes. ii. ounces al as is afore ſaid boiled, in the broth of Sheappes heads, adde of Diaſenne in electuarie, i. ounce, Syrupe of Epithimum,

foure

foure ounces, oyle of Iuniper, swéete Cosse. of eche one ounce, of honie, and salt a little.

A Clister to mundifie the blonde.

R. Of hoppes, fumitorie, scabiose, endiue, tichorie, of eche halfe an handfull, rotes of perselie, and fennell, the inner pithe taken out, of gourde séedes, of eche the waighte of a Shilling. Boyle all these in a quarte of wheye vnto almost a pinte, all things ordered, as afore is shewed, adding thereunto Hiera picra, the weighte of fyue d. Diacatholicon, fyue drams, honie, and salte, a pretie quantitie.

A Clister to breake wind, and to clense all partes, without daunger, in any complexion, & therewith comforting.

R, Floures of melilote, of Chamomile, and Hissope, of eche a little handfull, of maydens heare, of dill, of eche halfe a little handfull, of the séedes of Anise, and cumine, eche one vnce, raysons the stones piked oute, a handfull, boyle all these in a sufficient quantitie, of the brothe of a cocke chickin, euery thing first thus prepared, the which I wishe you to note also, in the resse: the herbes chopped, the rotes brused, the séedes broken, and boyled to a pinte, adde of cassia two vnces, of hiera picra iiii. drams, of the oyle of Dyll, of the oyle of chamomile, of eche an vnce, and half ministred after this sorte, so warme as you may suffer, at the towell knéelinge, the buttockes hygher then the resse of the bodye, turninge after on the backe, then on the bellie, after, on euery side.

For the burning of Urine, a perfect remedie.

R. Sædes of Purselane, of Lettuce, of Endine, of eyther one dramme, white Poppie two drammes, Henbane halfe a dram, Sebestens, three drams, Saffron a penie waighte, Licorishe foure drammes, Pine, ten drammes, fountaine water, three quartes, boyle all vnto the consumption of the third part, then straine it and take. vii. or. viii. sponefulles in the morning with one ounce, of the syrupe of Violets, and assure you before the fourth day, you shall see worthie effectes.

The Rheume, or destillacion of the head, is thus taken away.

R. Sene leaues. vi. drammes, Rocket. iiii drammes, long Pepper. ii. drammes, make therof a powder, of which morning and euening, receaue a dramme, eschuing the Bathe, vntil the Rheume be slakened, this is also good, to kepe you soluble, taken in a thinne alebury, fasting, or in whit wine if the partie be flegmatique, or hath the stone, last going to bed.

The losse of the appetite, is recouered with this medicine, or with the ioyce of Pomegranates, as saith Mesue.

R. Cardui benedicti. iii. handfuls, clarret wyne, fountaine water, of eche a quarte boyled, vnto the thyrd, & strayned, vsed fyrst in the morning, a Gill or two, sweating after. If a feuer happen anoyde the Bathes, vntill you be amended. But you may sweate, if you be fat of bodie, and drinke your Cardnus benedictus drinke, or that which we haue appointed to quench thyrst. Things strager, or of more force, I would not medle with, knowing how easilie the ignorant

rant may erre, and how bolde they be, to put in experience euery receipte, without the aduice of them that can yeld the reason and causes, of eche thinge mencioned, often to their great hurt, for who I pray you, who is so bold now a dayes as blind Bayarde, goodwyfe Margerie, and dame Siblie, Thomas Tinker, and Pierse pedler: oh lamentable case, oh arrogant people, oh lawes where are you executed? Be ye therfore circumspect, seke not for euery matter the bathes, but for such diseases, as the Phisicions doute any waye else to cure: nor gyue not councell in arte, wher the wyfest hath nede to be sought you ignorant. In conclusion, I wishe that you leaue a note of the commoditie receyued, and a knowledge of your condition, and calling in the records of the Mayor of the citie, wher it shall be registred, vntill a Phisicion ordinarie be appointed, who then shalbe ioyned wyth the Mayor, paying to the poore mans boxe, as in Buckstons is appointed, and foure d. for registring your benefite receyued there, and for other things, some of the which, I wish you to loke in the latter ende of Buckstones benefyte, that the better ease may be found, the deuiding, of the male from the female, so that they may not se, and embrace eche other, it being a thing not onely so vndecent, in the commendacion of forraine nacions, but also a thing moste vnciuill, and barbarous. Therefore, I beseche you, seke in all thinges the glorie of God, magnificence of the state, and suffer ayde for them, that shall come after. The which ayde, helpe, and benefite, I beseche God, to graunt all them that be fauorers of the Gospel, obeyers of the Prince, and louers of their Countrie.

AMEN.

FINIS.

A Prayer made by the Authour of this ayde, to be saide of all persons diseased, meekely kneeling vpon their knees, before they enter into the Bathes.

S thou hast (most mercifull Father) through thyne infinite goodnes and grace, vouchsaked to permit vs to come vnto these thy Bathes naturall thyne appointed ayde, for the benefite of vs wretched creatures. Euen so, we acknowledge most iustely, that for our sinne and wickednes we are thus molested, diseased and vexed. Nevertheless, we incredible reioyce in these our afflictions, knowing, that whom thou punishest, the same moste mercifully remembrest: wherfore we hope and certainly trust, for that thou dost remember vs with these our greefs and diseases, that thou wilt likewyse vpon these our pitifull petitions, pardon all our misdedes: and as well renew in vs the fruite of good workes, as also the iust health agreable to our creation, and we do promise forgyuenesse to all them that haue offended vs, so freely as we do loke for the health of bodye, lyfe, and Soule, at thy moste mightie handes, for we certainly knowe, and the same faythefully beleeue, that as the blessed blood of our redeemer thy onely sonne, coequall with the in power, and maiestie, was shed for our sinnes: so these thyne Elementes of water and mineralles, may throwe thy mighty operation, clense awaye the lothsomenesse, paynes and miseries of these ours feeble bodyes, thy mystirall body, throwe the comforte of thy pure spirit, of grace, the holy Ghost, who with thy sonne our saviour, and thee our maker, raigneth, one God, in personnes three: alwayes more ready to helpe vs thy feeble creatures, then we bee able or ready to desire the same: and therefore once and once agayne, holding vp our handes to the heauen

of

of heauens, beſeeche thy almighty Godheade of Trinitie, to
comforte and ſtrengthen vs all, that in thy fayth and vnitie
be come hither, for the benefytes of thoſe Bathes,
that wee may returne whole, ſafe, and ſounde,
to the better erpreſſing of thy glory,
to the poſterities, for euer.
AMEN.

God ſaue the Quéenes Maieſtie, and encreaſe the
fayth of thy Flocke, preſerue the Councell,
and all the Nobilitie, Spirituall,
and Temporall.

FINIS.

A Table of all the principall matters conteyned in this booke of Bathes

ayde, to direct the Readers after the order of the Alphabet to finde any notable matter conteyned in the same.

AVgustus Cæsar deuised the leape yeare. Fol.28. pag. 1.

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All men going into the bathe must clẽse theyr bodies. fo.27 pag. 2.

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C

CAuse of the heat of Bathes. fol.9. pag. 1.

Cause why some waters be hotter then other. fol.16.pag.2.

Colour of the bathes of Bath. fol.17.pag.2.

Cliſters to purge cholleriqué. fol.32
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D

Definition of naturall Bathes. fo.1 pa.2
Definition of Science. fo.9.pa.1
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Rules to vnderstande the first Table. fol.26.
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Remedies for burning of vrine. fo.32.pa.2
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Sickneſſe defined. fol 22.pa.2
a Stipend benefyce or prebende in euery Cathedrall church for a graduate in Phiſike. fol.22.pag.2

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Three manner mixtions in bathes. fol.17.pa.1
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VVhence it is that waters ſpring hot. fol.11.pa.1
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FINIS.

TO HIS FRIENDS, KINSFOLKES, and Alies, of Bath Briſtoll, welles, &c. Iohn Iones, Gentleman, Graduate in Phiſike, ſendeth greeting.

NEa loſtie Style and longe diſcourſe vnto them that deſire playnnes, and conet breuitie, it a thing likeſome ſay a plain ſence and an hartie affection vttered to friends (as mee ſemeth) it moſt allowable. And for that the manifold courteſies and great kindnesses receyued, of wel in youth, as of late yeares at the handes of diuers friends, kinſfolke, alies, &c. in the Counties of Glouceſter, Dorſet, Deuonſh. Somerſet, were one principall cauſe, which emboldened me to take in hande this myne enterpriſe. I could not but ſignifie the ſame vnto you (myne aſſured good friends) eſpecially hauing (if any offence be it ſpoken) in the goten of fortune from equalles, inferiours of Nature ſeuere miſhuntars of myſdeeds, and chiefly for lack of vnderſtanding of the holy Scripture, as good Sheepe, followers of good ſheepheard, the right reuerend Father in God, Doctor Barkley, my very good Lord and ſingular Maecenas of all the learned.

I may not here forget my ſingular good Lady, the Lady Sydenham, nor hir worthie Sonne Maiſter Henry Sydenham, in wyſedome comparable to Cato, in valiauntnes nothing inferiour to Hector, whoſe ſingular good will, forced mee for their ſakes, to deuyſe ſomewhat that might benefyte vniuerſally, which (whatſoeuer it bee) I beſeeche you all to accepte gratefully as a ſmall preſente of myne vnfayned hart towardes you. Fare yee well.

¶ From London. Anno. 1572.

Faultes escaped in the printing.

Fol.3.Pag.1. Line. 3. For Nempria reade Nempice. fo.3.pag.1.lin.5. For Lezine, read Locrine. fol.3.pag.2.li.2. For Nonar, reade Nonarch. fo.3.pa.2.li.10. For cozni, cozniſh. fo.8.pa.2.li.28. For mediatis, medicatis. fo.10.pa.1.li.22. for milene, read Nileus. fol.12.pag.2.lin.32. for ſtires, reade ſtare. fo.16.pa.2.lin.21. for ſucceeding, read ſucceeded. fo.17.pag.2.li.28. for kannou guen freni, reade Funnon Gwen freiwy. fol.18.pag.1.li.3. for fuſſible, fuſible. fo.23.pa.2.li.2. for whyt reade hote. fo.23.pag.1.lin.7. for pittie, read pietie. fo.24.pa.1.li.21. for Aphaſeus, read Aphayzeus. fol.24.pag.1.li.11. for pinis, piniſh. fol.iib. For hote body, whole body. fo.26. pag.1.li.17. For Spelne, read Splene. fol.29.pag.1.lin.25. read Aluments for Eliments. fo.30.pa.2.li.19. For Nemipharae, read Nenupharae. fol.31.pag.2 lin.7. for pine, read pinte.

Faultes in the Table of the ſix things not Naturall.

For bye diſgeſtion, reade hard diſgeſtion.
For ſalt and oyle, read fat and oylie.
For ſalt ſwelleth moze, read ſalt fretteth much.

¶ *Printed at London by Thomas Eaſt,*
for VVilliam Iones: and are to be ſolde at
his new long Shop at the weſt dore
of Pauls Church.
1572.

Printed at London by Thomas Earl,
for William Turner: and are to be sold at
his warehouse at the west door
of Paul's Church.
1572.

¶ The Benefit of the auncient Bathes of *Buckstones*,

vvhich cureth moſt greeuous Sickneſſes, neuer before published:

Compiled by Iohn Iones Phiſition.

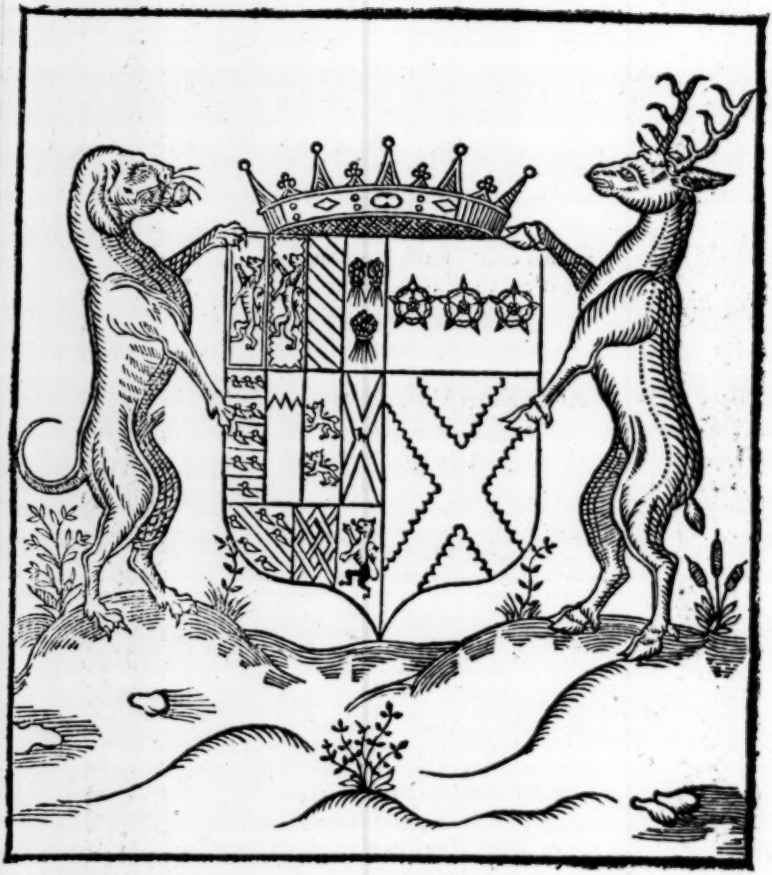
At the Kings Mede nigh Darby.

Anno ſalutis
1572.

¶ *Seene and alowed acording to the order appointed.*

IENVARII. XVIII.

¶ *Imprinted at London by Tho. Eaſt, and Henry Myddleton: for William Iones. And are to be ſold at his long ſhop at the weſt dore of Paules. Church.*



BIBLIOTHECA·BODLEIANA

TO THE RIGHT HONO-

rable, George, Earle of Shrewes-

bury: Lord Talbot: Furniuall: Varden: and Strange, of Blackenmyre: Knight of the moſt Noble order of the Garter, and one of the Queenes maieſties moſt honourable priuie Councell, and Iuſtice in Eyre, from Trent Northwardes.

IOHN IONES WISHETH ALL HEALTH, long lyfe, encreaſe of honour, and Graces eternall.

AFTER that the Philoſopher (right Noble Earle) had conſidered the moſte woonderfull workes of God, and nature, ſo orderlie placed within the Sphere or round world, Macrocoſimus, with all things aboue the Elementes, and Quinteſſence, the hyghe heauens, as the inferiour conſtellations: Influences: and begynners of corruptible ſubſtances: the Elements themſelues: all thinges, in the Fyre, Ayre, vvater, and Earth: beſyde of the higheſt immortall, and perpetuall, or of the inferiours: mortall and corruptible, doing, being, growing, ſenting, and reaſonable, as Microcoſums, man, for other vſes ſo neceſſary, the heauenly bodies, conſpyred to one abſolute Empyre, vvith all thinges vnder them, produced, to moſt effectual purpoſes, cauſing him to ſay, God, and nature, dyd nothing in vaine.

The which heauenly ſaying, dayly we fynde moſt true, albeit, many of thoſe greate and hidden benefytes: preordinate by prouidence diuine: were vnknowen many yeares, to many nacyons. Inſomuch, as huſbandry an arte moſt comune: and row of leaſt conning: was long vnknowen: men liuing on the fruits

of the Erth, without any manurāce, as beaſts: for vntil Dioniſius his time, it was vnknowen amōgſt the Egipcias, & vntil Charles the fith Monarche, amongſt the Indias: as Diodorus, Polydorus and Martine Curteſſe affirmeth: and in Greece and Aſia, vntill Triptolemus: In Italie, vntill Saturnus: as Macrobius sheweth. So was, vvyne, Oyle, Honie, Ale, Beere, Bread, Cheeſe, and infinite other thinges, after orderlie appointed, to our vſes as doth appeare. And, Bacchus vvas the fyrſt, that of Barly made Ale, for the Egipcyans: bicauſe as then they had no Grapes: the which we Britaines vſe ſtill, and they of Germanie, and Flandres, beere. The Iewes found oyle, as Iuſtinus writeth, and Gorgonius the king, hony: Ariſteus the making of cheeſe: Arachue Flax, and knittiug, as Plinius approueth: Minerua, ſpinning: Nicias, fulling: Pallas clothing: Vſo, apparel ſayeth Euſebius. Building of houſes is aſcribed firſt to Iobal, if we beleue Polidore: walles and towers, ſayth Ariſtotle the Cyclopians edified: Carpentry, Dedalus inuented: ſayling, Neptunus: gold Cadmus found out, firſt in Thrace, and Emanuel the laſt king of Portugall, ſent to ſeeke it firſt in India: Siluer, Erictonius: Iron, Idedactili: Lead, Mydachuitus: Braſſe, Ariſtotle ſayth, Lydius: Fyre, Vulcanus: Phiſick, Apollo: amplified by Aeſculapius: perfected by Hippocrates: expounded by Galen. Bathes and hot houſes, Nero, Agrippa, Veſpaſianus, Titus, and other Emperours, Kings, Philoſophers and Phiſitions, as teſtifieth Iulius Capitolinus.

So that by theſe and ten thouſand others, we may gather, that Gods good gyfts haue not all at one time bin reuealed, nor at one inſtant to al nacions auayled, but ſome by one, in one time, ſome by another in another time, and all as it pleaſed his infinit bountie, to ayde and benefite his creatures with: as by king Bladud the Britten were firſt erected the bathes of Bath: So now we may ſay by your honour, the bathes of Buckſtone to be beneficially edified, worthy euery where to be notified.

Of the which, by Gods help, and your honours protection, ſomewhat

ſomewhat ſhalbe ſhewed hitherto vnknowen, that the benefite thereof, may the better be perceaued.

The which worke, howſoeuer it be, I beſeech your Noblenes to accept, as that which of moſt right, to you of duety belongeth. And, foraſmuch as your care hath ben therein, to the benefyte of all: It is right that of all, you ſhould be highlie magnified, for your vertuouſe exployte, accomplishing of ſo noble a benefyte, and that in this our age, when as the moſt ſort, are giuen to ſeeke worldlie gayne, rather then the publique proffet (the more pittie it is to ſpeake it) and that ſuch, as to themſelues, and theyrs, onelie, might belong. But your vertuouſe induſtry, is, & hath ben, for the benefyt, of the vniuerſall people of God: as a thing, deſcending from your parents: and of you enherited. Therfore, to you mightie Erle I dedicate, theſe my labours, and playne Treatiſe, entytuled *Buckſtones Benefyte*, bicauſe, by you is accomplyshed, and notified, euery wher, that which was in a maner hydden, and vnknowen, to all a far of, and vnto the moſt neere hand. If, I ſhould here ſhew, how greatlie they are to bee extolled: that take ſuch paine, and be at ſuch coſt: for the wele publique: I might rather make a newe volume: then fynish this. As it may eaſilie appeare, by that which is already expreſſed. VVherfore, I will ſtay my pen, for that, I confeſſe my ſelfe farre vnable: to ſet out the condigne prayſes: that eyther too your honour belonge, for the true loue aſſurid Loyaltie, and great truſt: vnto your puiſſance comitted: or the worthy benefytes: that the Bathes, or vvels, of Buckſton do yelde.

Notwithſtanding, great Alexander, retained with him in great fauour: one that wrote his hyſtory: albeit, it was not moſt elegantlie penned (as Quintus Curtius affirmeth) bicauſe, it might encourage, ſome of more eloquence, to take in hand, the like enterpryſe: for, otherwiſe what had auayled the fame of hys conqueſt: when that age had expired, if none had taken in hand: for the poſterities to haue remembred: whoſe example herein I haue folowed.

For that, ſo great a benefyte, as is Buckſtons Bathes, vvith the edifices vnder a buſhel ſhould not be ouerwhelmed: nor, with out the order herein expreſſed how to vſe them: frequented. Vntill ſome other of more learning will better handle hit. Craving nothing els for my paynes but that it may of your Lordſhip bee vvel excepted, praying for the long preſeruacion and encreaſe of your honour, in all helth, welth, and felicitie. Amen.

Your Lordſhips euer at commaundment, Iohn Iones.

¶Christophori Carli ad Lectorem.

Diceres phoebum genuisse Ionsum
Rupe parnasi : peperisse Cirrhæ.
Aut in extremis heliconis antris
Palladis aluum
Naiades nouit, dryades fauebant
Tartary nimphæ, liquidæ napeæ
Ac mettallarum stygiæ camenæ
Castalidesqz.
Feruidos fontes, calidasqz thermas
Et poros terræ resecat, docet nos
Cur tot ægrotis medeantur vndæ
sulfure plenæ.
Hunc librum legant medici baldenses
Westphali: Rhenj scatebras colentes
Vnde naturas laticum tepentes
Discere possint.

Thomas Lupton to the Reader.

Though forrein soyle in worthy gifts doth marueilously abound,
yet England may be bold to bost, wherin the like are found.
How many vse to bathes abrode far hence with cost to range,
wherby they may their lothsome limbs to health restore & change
But such (onelie they more desire for wil them helth to come)
they may haue help with charges lesse and soner, here at home.
At Buckstones bathes whose vertues here, to learnedly displayd.
Therfore disdaine not this to read that hath the same vewyed.

FINIS.

CATALOGVS AVTHORVM

in hoc opere citatorum, Alphabetico ordine congestus.

Aristoteles.
Auicennas.
Auerhois.
Auenzoar.
Antylus.
Athanæus.
Amatus Lusitanus.
Arnoldus de Vill.
Aetius.
Aesculapius
Benedictus Victor.
Baptista Montan.
Cornelius Celsus.
Conciliator.
Dioscorides.
Diodorus Siculus
Damascenus
Eusebius.
Fernelius Ambianus
Gentilis
Galenus.
Gordonius.
Georgius Agricola.
Gabriel Fallopius.
Halyabbas.
Hippocrates.
Hieronimus Mont.
Hieronimus Carda.
Ioanicius.
Iustinus.
Iulius Capitolinus.
Ioannes Almenar.
Ioannes de monte regio.
Iacobus Siluius.
Ioannes Bachanellus
Ioannes a Sanc. Amando.
Leonhartus Fuchsius
Marcrobius.
Munsterus
Martinus Curtesius.
Leonellus Fauentinus.
Mesue.
Manardus.
Mathæus Graduens.
Mathiolus.
Nicolaus Massa.
Nicolaus Myrep.
Nicolaus præpositus
Nicolaus Alexand.
Oribasius.
Plato.
Plinius.
Paulus Aegineta.
Ptolomæus
Polidorus Virgilius.
Quintus Curtius
Ruellius.
Tagaltius.
Tralianus.
Theion.
Valescus de Tarant.
Valerius Cordus.
Vldericus Hutton.

¶To the Christian READER.

Euen as in one houſehould or famille (gentle Reader) the Chyldren, begotten betwene one Father and one Mother: doe differ one from another, aſwell, in proporcion of body, as in wyt, diſpoſition, and maners: Euen ſo, men of one facultie, in ſundry things, be of ſundry inuencions, iudgementes, and diſpoſicions: aſwell Diuines, Lawiers, Philoſophers, as Phiſicios, no maruail therfore, if others. So hard it is for any man, be it neuer ſo frēdly intēded: neuer ſo ſtudiouſly laboured: neuer ſo profitable, for, the wele publike: to ſet forth any thing, for al mens liking, that euen moſt of the wiſeſt ſort (as many men think) ſet forth nothing by printing: bicauſe, many now a daies are guē, to the ſearching out rather, (if they cā) to blot him, with the leſt matter (if there bee no greater) and let the common profyt, then too ſeeke the thinge that may all men benefyte, ey-

ther the same to commend, or therto too adde any credite.

These, and such lyke causes, haue letted many (as I deme) frō the attempting of this (howsoeuer it be) Which I haue accomplished, of Buckstons benifite: aduenturing rather for my part, to be stong of the Drones, then to leaue the good hony vnsought and to be barked at, With such vnkind curs, then to leaue the Maister of the house helples: trusting that the Wise, Graue, Learned, Curteouse, & Louing sort, Wil accept the endeuour of him, Who asmuch as in him lieth (for ỳ tyme) doth seeke, how he may best profit the vniuersall people of God, and in speciall, hys owne countrymen that bee vexed With such greuous sicknesses, as they despaire of remedy, by any other meanes.

Galen, Whē he came first to Rome, sent for by Marcus Aurel. Willing his Liefstenant, that he should honorably furnishe him With men, money, horse, & munition as very noblie he did: for that he Was desirous greatly of his counsayle. Commodus his sonne being very sicke of a feuer,

the

the which at the first sight, hee presaged (for that the Crisis so prognosticated, a knowlege by him throughly labored, as he that was most expert in phisicke) that he should haue his fit no more: Whereat, the Phisitions of the Emperours hyghe councell, meruayled, & Whē they saw the effect, greatly disdayned (for such knowledge they had not studied) Where they should haue louingly embraced him, and highly haue cōmended him, for Tagaltius saieth, the maners that to Phisitions belonged, are that thei be of gentle entertayneinent, curteouse, & friendly toward such as be of their own professiō, in greek termed Philateiras. But what did heeleaue his well dooing for all their enuying: no truly. So much was hee gyuen the vniuersall World to profyt, more earnestly proceeded forward in all good doctrine, as by his Workes made there, both against Eraliistratus, cōcerning letting of blood: and against Thessalus Traliānus, about the healing of vlcers, maye appeare: prouing & reprouinge, by moste waighty arguments, & best authorities,

al that he did not waying the disdain of a fewe, so that he might prosyt all, as no dout he hath al the World. Let Paracelsus (& all other bayn practisers do What they can) With his syre Work, of three beginnings, of salt, Brimstone, and quicksiluer, bloWing the coles vnto aches. and stilling til they haue no glasses, as Wyse as geese, as reasonable as apes, as trim as Colyers, and as riche as newe shorne sheepe.

Now seeing Galen, in Whō Was heaped as in a grainard: all knoWeledge both philosophicall, & phisicall, Was enuyed, disdained, backbyted, and yet of some is: What shal I think to go scotfre, that am so far inferiour vnto him, as is the scholler, vnto the maister? No no, therefore I Will arme my head With patience: and my harte With a cleare Conscience, protesting before GOD: and men, (Which thorow the enuiousnes of the time I am driuē vnto) that this, that I haue done, I haue done neyther of a proud mynd, ambicious desire, or ouerWening in my selfe, but of a very feruent zeale, to the pre-

preſeruation of health, and mayntayning of lyfe: bycauſe I ſawe ſo many repaire thither, without al order. By meanes whereof, ſome went away very ſick, that came thither indyfferent well. Some neuer a whit the better: whiche if they had had good counſail, might. And ſome, more by hap then by cunning: as it dyd them no good, ſo dyd it them no harme.

Theſe things wayed, I began to conſider with my ſelf, of many things douting, whether it were better, to let paſſe, as other wiſer, & better lerned thē I had done ſuch matters, or to proceede therein. The which, whē I had attēpted, more and more I ſaw was too bee ſayde, minding to haue gone no further: thus betwene dout and deſpair, hapned to come vnto me, of the lerned ſome, & other of the gentility, wiſe & expert that feared God, loued their country: and hearing that I had begon ſuche a matter of Buckſtone, as I had of Bath: inſtātly deſired mee, to goe forward, affirming, I ſhould doo a grateſull deed too the common weale

of my native cõtry, & that for the north parts, & West: as wel as the South: yea & if it were not so well done as some others of more wisedome, learning, & experience could, (as I think of my self it is not) yet bicause it should encourage some other, if they saw myne not sufficient to amende (as it is ealier then to begin) that which I haue rudely roued ouer. Albeit al that which I haue done, is collected out of the best Writers in physick: and for these .xiiii. yeres & more, proued. Trusting it will be wel accepted, seeing the profit is thyne, & the labor myne. But if ther be any so affectionated to Rhetorique, that vnlesse they find a moulhil made a mountayne, or an Emet, an Elephãt, think the matter vnperfect let them consider that.

Non cupit ornari, cupit, &c. Or if, they suppose knowledge nothinge worthe, vttered in their own language. The I must neders say, they shall find this of Buckstons benefyt, & also Bathes aide vnperfect. Howbeit, of this if they consider, they may easily fynde whether a thing briefely and plainly taught, bee better, or a thing obscure

ſcure & intricate: and whether a thinge familiar, or a thing ſtraunge be eaſieſt to iudge of, What neede many Wordes? If a longe diſcourſe had more needed, then a ſhort: Hippocrates had not Written his Aphoriſmes, nor Galen Ars parua: neyther had they Writen in Greeke, When as all Grece vnderſtoode Greeke, aſWell as they, or We in England engliſh. But had deuiſed ſome neW tongue: a matter of no great labour: for the DraWcabiõ tongue of fiue yeares ſtanding, as it Was in a day inuented. So Was it in a Weeke perfected: & is With ſome, for their pleaſures in daily vſe. But theſe toies, Were far frõ their meaning, & ſo I dout not, but they be noW from the Wyſe, or els, the guide of the ſoule, Gods Woord, had not bin in our oWne tongue vttered, nor of Paule, ſo appointed. And therfore, if With the matter any be offended, let the be offended With the beſt learned, Whoſe example herein I haue followed, and out of Whom this is collected. If the phraſe like them not, I Wiſhe them to thinke, ſo many men, ſo many Wittes: ſo many ſtyles, ſo many

de-

deuiſes, as you haue hard. If the ſtyle be to playne, I would haue them to remẽber, whether heuy things be eaſier of diſgeſtion, or light: and briefly to conclude, whether their owne familiar ſpech: their owne lawes: or the Romains be better, & eaſyer, too Iudge of. Too conclude, if the matter be beſt whiche the approued Writers, obſerue & affirme: then I dare ſay, this is not al ill. If the phraſe be beſt that is moſt playn, thẽ this is not worſt. If the ſtyle or endyting be beſt which cõtinueth the matter: then this is not vtterly to bee diſalloWed. In fyne, if the mother tongue be moſt meete for hir owne children, and eaſyeſt to be vnderſtanded, then this in our owne, you Will affirme, is not to bee abandoned. So that I Wil thus ende.

Fœlix, à tergo quem nulla ciconia punxit.

Thus Wiſhinge thee good Reader all health, With all other thinges thy moſte gentle hart deſyreth, reſt thyne Whyles I lyue as thou fyndeſt.

Iohn Iones.

¶ A Deſcription of the wonderfull vertue of the Bathes at *Buckſtone.*

VEN as, in our former Treatiſe, of the Bathes of Bathe, we haue ſhewed the antiquitie, comoditie, properties, vſe, dyete, Aphoriſmes, & medicines, with all thinges requiſite, in our iudgement, for to bee noted and obſerued of all ſuch as ther intend (through knowledge) to ſeeke any benefite. So, now it reſteth that in this Treatice wee expreſſe lykewiſe the Benefyte of Buckſtons Bathes, or Welles, in the hygh Peke, in the Countie of Darby, ten myles from the woorthie Edifices, Chatſworth. 16. myles from Manchester. 16. myles from Market Chester field. 20. from Darby, 30. from the famouſe and auncient Citie Weſtchester, 30. from the Citie of Lychfield, 30. from Stafford.

Of the origine, of the name, and why it was called Buckſtons well, I neyther could reade it in any Authour, nor heare of any as yet. This is aſmuch, as I ſuppoſe, may bee gathered thereof, that it hath the name of the Towne: and the Towne lykewyſe hath the name of ſome one ſo called (for of ſuch there bee diuers) and the Danes and Saxons, aſwell as the Britaynes were wont to name their townes after their own names, as it is euident of very many places in this lande: and a Saxon, or Engliſh name it is, and no Brittiſh, or Welſh: And therefore, ſithence Engiſtus, it hath his denomination. Howbeit, many yeares paſt, it was frequented for the health of thouſandes, by bathing them: aſwell as it is in theſe our dayes. For, betweene Burghe and it, there is an high way forced ouer the mores, all paued, of ſuch antiquity as none can expreſſe, called Bathgate: albeit more of a ſuperſtitiouſe hope they had in thywell, than of any

Buckſtones Bathes of great antiquitie.

» any affiance thei had in the qualitie,tẽperature,or property
» of the Bath:for of it and the vſe therof, they were ignorant.

Moreouer, It is not vnlikely that the ſtagges or buckes wounded,would take ſoyle ther,and there the foſters of the forreſt,called it Buckſtand: but in my iudgement, the former ſuppoſition is more likely. And as for Cottrels tale,or the vayne inuencions about S. Anne found in the well, or of the water fet from flod Jordan. I reckẽ not them worthy the recitall. Therefore, I will not detayne you with ſuche tryfles,our dayes being ſo ſhort: and the reaſon of the arte, ſo hard to attayne,(as Hypocrates,1.lib. Aph. primo ſayeth) paſſing ouer,the diſtinction of bathes here in this Treatiſe, and definition of artificiall: bicauſe in my firſt booke of the Bathes of Bathe,they be ſhewed, contenting vs with the naturall.

Naturall bathes be thoſe,which flow throw the entralles of the earth: taking their effect of ſuch things,as they runne throw,and receyue power by: for many infirmities moſte auayliable. The differences of which hote naturall Bathes of Buckſtone,by what meanes,of what mynerals,for what greefes,infirmities,and ſickneſs they ſerue beſt, ſhal be proſecuted with all poſſible breuity,as far forth as herein my iudgement is neceſſary:ſeeing that in our ſeconde Booke of Bathes ayde,you may find ſuch things ſufficiently ſkãned: and therefore vnnedfull hers of repetition.

Significatiõ of Bathes.

Firſt of ths cheefe Bathe which is the warmer ſpringe, voyde in effect of all corrupcion, arguing therfore,no great quantitie of brimſtone(as in Bathe)nor of allume, as ſome haue bruted. For then it ſhould not onely bee of another colour,marly yellow,or ſwarty greene:but alſo it might ſenſibly be perceyued by taſte: albeit I acknowledge that Ariſtotle affirmeth,that there is no ſuch hote ſpring, without ỹ myne of brymſton And I think with Fal.& Sauona. Rubr.de therm. none without firie heat:although the quantitie may differ:

Falopius li. de Soſſ.

differ: and that may wel appeare. For if the quantitie were equal and like to the mynerals in Bath, the heat of as great force, fortified with like Antipariſtaſis, and as neere to the head, then it ſhould little in that reſpect, vary from Bathe. But it ſemeth ſure it is ſo, that Buckſtons bathes haue not the fourth part of that heate which the bathes of Bathe haue, nor the other mynerals that bee ther. For Buckſtons is much like as if a quart of boyling water were commixed with a galond of cold water. But Bath is, as if to a galond of ſæthing water were put a quart of cold water. By reaſon wherof, it attreeteth and diſſolueth more ſpedily. But buckſtone more ſweetly, more delicatly, more finely, more daintly, and more temperatly: not bringing halfe ſo many greuouſe accidentes as Bath doth, yit leſſe ſpedily: but in proceſſe of tyme, very effectuouſely, and for many infirmities, more commodiouſly, reſtrayninge vnnaturall iſſues, and ſtrengthning the feeble members: aſſiſting the animall, vitall, and naturall faculties: diſperſing opilations, and qualifying greefes.

No greuous accident folowing Buckſtones Baths

The well ſpringes be ſituate in a valley, hard by a running broke, and runneth into it. Where at the meting you may ſenſibly perceyue and feele the hot water on the one ſyde of the riuer, and the colde on the other. Notwithſtanding, ſo commixed after, that it letteth the riuer of freſhing, in the coldeſt weather, for the ſpace of a quarter of a myle, an argument of the power of the heate of thoſe ſpringes which be ther eſpeciall, and thoſe very excellent, and beneficiall for diuers diſtemperatures, greefes and ſickneſſes, as hereafter ſhalbe further ſhewed, God aſſiſting.

iij cheefe Bathes at Buckſtone

But there be fiue or ſire other, although not ſo good: yet it maye bee preſuppoſed, that if there were borers, ſuche as mynerall men vſe in ſearching ore: too meete with the Springes, of ſomme of the other, that the colde water, which is commixed wyth the hote, myght bee turned awaye:

The running of the ſprings in the baths of Buckſtone.

that then no doubt, they would bée moze excellent. Foz that the moze cold infirmities, might be cured by them, béeing made moze hot. Foz vndoutedly, as myne one foote ſhould ſteppe on the hot ſpring, the other would light on a colde: yea the one finger, I might put in the one, and another in the other, eſpecially in thoſe below. Howbeit, you may find in any ſome alteration, albeit not ſo much by a greate deale.

A goodly houſe and buildings of the Earle of Shrewsbury vppon the bathes ſyde.

Joyning to the cheefe ſpringe, bettwene the riuer, and the Bathe, is a very goodly houſe, foure ſquare, foure ſtozies hye, ſo well compacte, with houſes of office, beneath and aboue, & round about, with a great chambze, and other goodly lodgings, to the number of. 30: that it is and wilbée a bewty to behold: & very notable foz the honozable and woꝛſhipfull, that ſhal néede to repaire thither: as alſo foz other. Yea, the pozeſt ſhal haue lodgings, & beds hard by, foz their vſes only. The baths alſo ſo bzauely beutified with ſeats round about: defended from the ambyent ayze: and chimneys foz fyze, to ayze your garmintes in the Bathes ſyde, and other neceſſaries moſt decent. And truely, I ſuppoſe that if there were foz the ſicke a Sanctuarie, during their abode there, foz all cauſes, ſauing ſacrilédge, treaſon, murther, burglary, rape and robbing by the hye way ſyde, with alſo a lycenſe foz the ſicke, to eate fleſhe at all tymes, and a fryday market weékely, and two fayzes yéerely, it ſhould be to the poſterities, not onely commodiouſe, but alſo to the Pzince great honour & gayne. It is ſituate in a goodly ſeate, and that in an excellent and hungry ſoyle, paſſing healthy, and in tyme would grow, to bée very welthy: and the commons about, would bée reduced to great fertilitie, foz the ground on the one ſide is full of Lyme ſtones, bzinging good grayne: on the other, a fyne black moulde, and a groſſe. Great pitie, that ſuch commons in all places be no better manured, ſéeing that infinite thouſandes, in the realme, might the moze bée maintay-

A ſanctuary.
market.
Fayre.
A licenſe to eate fleſh would doo well.

tayned, not onely to the great preſeruacion of the kingdom, but alſo greater to the princes reuenewe. For foure partes (I dare ſay) of the land lyeth waſte, and common, that might be brought to the publique profit, aſwell to the increaſe of men, money, and munition: as, to the greater terrour of forrayne Dominion, how ſo euer yde wittes vſe to comon with a Shepherdes cloke of their owne framing. Howbeit, in winter it is ſomewhat ſtormie: but yet nothing lyke Kerby, Kendall, in Cumberland: nor to Brecknocke in Southwales: nor to Kayer Meruame, in Northwales: nor to Bodnam in Cornewall: all the which notwithſtanding, be godly Townes, and wealthy, and through induſtrie, made to the ſtate, very profitable, as in tyme no doubt, this would: hauing paſſing them (as you may perceyue) a thouſand partes, a commoditie, vnto the whiche, out of all quarters of the worlde, not without iuſt cauſe, would repayre very many, and the rather a great deale being in this ſorte furniſhed, to their benefyte, with a Phiſicion, placed continually, that might not onely counſayle therein how the better to vſe Gods benefyte: the which, God willing, ſhalbe appointed, but alſo adapt theire bodyes, makinge artificiall Bathes, by vſing thereof, as the caſe ſhall requyre, with many other profitable deuyſes, hauing all things for that vſe, or any other, in a redineſſe, for all the degrees, as before it bee longe, it ſhal be ſeene, of the noble Earles own performing. All theſe things layd and grounded, this reſteth of vs further (as it may) to be diſcuſſed, whereof the Bathes take their benefite: and therevppon, what they eaſe and helpe, as dayly ther is approued, with other things thereto apperteyning: the which be the markes we intend to runne at.

A Phiſicion entertaineth alwayes.

By compariſon, they be like the pepper Bathe, beſyde the heade of them Rhene (as by Fuchſius, in Inſtitucionibus, wee may gather) ſauing that the pepper Bathe (ſayth Munſterus, in Coſmographia ſua) continueth ſo longe, as the ſpryng-

ginge hearbes, and graſſe, doth remayne, in their flouriſhing force, and vertue. But theſe, ſo longe as the matter feedyng them, doe not fayle. And ſurely, the ſwætnes and pleaſantnes of the water, of the Bath: ſheweth ſome excellent oure: rather then eyther Brimſtone, allume, bitumen, iron, copper, or any other ſuch like, for then, it ſhould in drinking be perceyued, by taſt. Of all which taſtes, looke in my ſecond booke, of Bathes ayde. Albeit trew it is (as affirmeth Galen de ſanit. tuenda) all ſuch hot Bathes, of ſuch minerals haue force of dryng: but in theſe, you ſhall find no ſuch ſence, but ſo fayre, ſo pleaſaunt, and delectable, that it would ſæme, to be a dulce Bathe, made by arte, rather then by nature. Howbeit the effect declares Brimſtone to be therin, and therfore I would haue this of you to be noted, that ſalt water throw often ſtraining, vpon freſh ſand, is made again ſwæte, I meane taſteles: and ſo may other waters of other mineralles alſo, for the ayry part, being purified from the earthly, in this wiſe, or by Lymbeck returneth againe, to hys owne nature, and ſo this may: both for bycauſe the interne heate, is far diſtant (as we haue ſaid in another place) and alſo, the water running from far, through the fayre ſandy earth, may be purified from the ſent, of the mineralles, and ſo loſe his taſte, and yet, not without greate vertues, both manyfeſt, and hidden, as you may perceyue, by that which is and ſhalbe ſaid. Sæing we graunt God (Ariſtot. vniuerſall nature) hath beſtowed vppon vs theſe Bathes, for our great benefite, if ſo be that, ther can be nothing (as ſaith Galene de vſu partium) which better, or more redily, taketh away diſtemperature, of heate, or cold actiue qualityes, or euacuateth, by the pores, the ſuperfluous humores, then a dulce or pleaſunt Bathe: or that alſo, maintayneth health more: for when as it is, by nature moyſt, and moderately hot, by humiditie, it humecteth dryeth, ſpronge of heate: by heate, it heateth cold, cauſed of congeling: by moderate cloſing

A matter worth the noting.

Effectes of the Bathes.

ſing, through dryeth, ſtrengtheneth the looſed: as by inſenſible perſpiration, it mundifieth al partes, the which thing, is well proued dayly there.

Therefore, when the actions or vſes of the partes bée depraued, diminiſhed, or quyte aboliſhed (a worke that ſhall ſhortely bée made ſpeake Engliſhe: for that all men may knowe Gods meruaylous might in their framinge: and to what ende euery part ſerueth) by any, of the aforeſayde diſtemperatures, properly, or accidentally, not mortally: nothing more ſafely, nothinge more aptly, nothinge more delicately, reduceth them to their olde and priſtinate actiuitie: then the dulce, or delectable Bathes, or Welles of Buckſtone. For (as Auicenne ſayeth in Canon.) the weake members be aſwell ſtrengthened with ſuch medicines, as temperately heate, aboue their naturall propertie, as eaſed of their griefe, by qualifying the diſcraſie, in any or all of the partes. And this, it doth by reaſon that it rarifyeth, aſwell the partes, prouoketh expiration, and wypeth awaye fylth: as that it firmeth, ioyneth, and conſolidateth the looſe, weakened and ſeuered ſubſtance, of the ſimple, or compounde partes, meaſurably qualifyinge the ouerheated members, and dryinge, ſuch as bée ouer moyſte. Therefore good for all ſuch diſeaſes, as come of ouer much contrary heate, and for ſuch as come of ouermuch colde moyſture, for chollerique, and ſalt humore parched, and compacte togyther, by which, wée may gather, that it is good for ſuch.

How they be good. vvhat ſicknelles they cure.

Rheumes.	Crampes.
Feuers.	Numnes.
Headaches.	Itchinges.
Weak ſinewes.	Shrinkings.
Old ſcabbes.	Ryngwormes.
Vlcers.	Apoſtemes.

And

And for theſe diſeaſes following, beſide many of the greeks mencioned in my firſt booke of Bath, which cauſes and accidents, I wiſh you to looke there: ſuppoſing at the firſt ꝑploit, to be ſufficient to note here thoſe ſickneſſes, that may not only probably be coniectured: but alſo dailyprooued that thoſe Welles helpe.

Women that by reaſon of ouermuch moiſture, or contrary diſtemperature, bee vnapt to conceaue.

Alſo al ſuch as haue their whites to abundant, and that bee ouer watry.

Item, weake men that bee vnfrutefull.

Likewiſe for all that haue Priapiſmus, and that bee perboyled in Venus gulf.

Profitable for ſuch as haue the conſumption of the Lungs.

Beneficiall for ſuch as vomit blood, as hath bin well proued.

Very good for the inflammation of the Liuer.

Excellent for ouermuch heat, and ſtopping of the reins.

Beneficiall to all ſuch as be diſquieted with burning of vrine.

Good for the Strangury, and continuall deſire to make water.

Vnordinary deſire of going to the ſtoole, doing nothing or very little with great payne, it cureth.

It ſtayeth waſting of mans ſeede, the Hemorroydes, and Pyles, it ſone amendeth.

Againſt the ouerflowing of womens monthes, it much auayleth.

It taketh away the Hicket.

Ouermuch vomiting it eaſeth.

It openeth the obſtructions of the Milt and Liuer.

For them that be ſhort winded, it much auaileth.

Fluxes of the Milt and Liuer, it marueloully amendeth

The

The grene ſickneſſe perfectly it cureth, and the mor-phewe ſone it expelleth.

From the ſtone it ſafely deſcendeth: and the healthy people in good ſtate long it preſerueth. Now, you that will repayre vnto the Bathes, for any of theſe infirmities, as alſo for others not named, and ſhall happen to come awaye vncured, I would not wiſhe you, forthwith to exclayme vpon God, and good men: bycauſe, by and by you were not healed, for ſome infirmities bee deeplyer rooted in the partes through prolonging of tyme, then that any remedy perhaps will extend to the redreſſe, as Amatus Luſitanus, in introitu medico ad ægrotantem, affirmeth: and therefore myne aduyce is, that ſuch as be ſo aſſertayned of the Phiſicions, that they thank God, as all godly and wyſe men, from the beginning haue done: and let them praye and proue agayne, and not ſticke for any payne, coſt, or trauayle. For what auayleth all the world, and a man to loſe his owne lyfe? ſayeth Matthewe the Euangeliſt: or what pleaſure, I pray you, hath a man in riches, poſſeſſions, Nobilitie, Soueraintie (worldly vanities) whē as in the world, his own body, is aſperly aſſaulted with eatinge vlceres, deuouringe wolues, ſharpe crampes, fretting bowelles, frantique fittes, and a thouſand other, intollerable batteries. I thinke ſurely, then hee had rather be poore Codrus, in health, ſhifting for his porcion, then riche Mydas, ſo afflicted, wallowinge in droſſe: whiche wee abuſiuely call worldely wealth, when as very wealth, is health. For without health, all richeſſe is carefulnes, pleaſure vnprofitable, company greuouſe, in briefe, all things odiouſe. Wherfore take indication of thyne owne conſtitution, out of my tables in Bathes ayde. What is in them according to nature, what naturall, what not naturall, beſt for thy vſe, and how agaynſt nature thou art affected, that thou mayſt be perfect, to ſhew Phiſicions wherin thou art to requeſt ayde, and not as the blind man, caſteth his

prayer beſt pleſeth God and moſt profiteth man.

Helth the beſt wealth

The prety knowledge that the bookes of the Bathes of Bathe hath.

ſtaffe, runne to it: but firſte know what is in thee, accor-ding to nature amiſſe, by them agayne, to be amended: Of which (God bée magnified) there were neuer better, nor greater ſtore in our lande, euen of our owne Nacion, than bée at this day: comparable (I dare ſaye) both for wyſedom learning, and experience, to any in all Europe. Althoughe, (I knowe not how) ſome darnell is crepte in amongeſt the good corne, to the diſhonour of our Creator, to the deſtruction of our Quéene hir Maieſties Subiectes, and to the great ſclaunder of the arte of all other, (as Montanus witneſſeth in Anazena morborū) farre the nobleſt. Inaſmuch as lyfe & health of mans body excelleth all other things in ỹ world. But, I will trouble you no longer with ſuch their vanities, for our labor is (if it may be) wholy to your profit, in expreſſing a compendious diſcourſe of diet, néedful to be cõſidered.

The great effectes of dyet.

Dyete of Galene is called, The vſe of neceſſarie cauſes, in Epidemijs, of Auicenne good gouernance, and of vs, in our Tables in Bathes ayde, things not naturall, all one in meaning, cunningly handled of Aetius, who ſayeth:

The ſureſt way to the rotinge out of any ſickneſſe, is Diete. Affirming further, that by Diete long diſeaſes finde moſt benefyte. The which thing alſo, Galene affirmeth, c. 8. ſecundum loca, that diſtemperature onely, ſo is not healed, but alſo many great and grieuouſe ſickneſſes are by it cured. And therefore I would not wiſh any other meanes to be ſought, where onely good diet dooth ſerue. The which thing Plato affirmeth in Timæo, and after him Damaſcenus, in Aphoriſmis, and Arnoldus in paraboli: vtterly reiectinge ſuch, as of Diete make none account.

To the vſes of neceſſarie cauſes, three things are expedient to be wayed, qualitie, quantitie, and maner of order.

Qualitie is ſhewed by the conſtitucion of the ſickneſſe, which in things to be receiued Hippocrates hath made plain writing in this manner, 6. Epidemiorum. In ſickneſſe there must

muſt bée a contrarie Diete. Alſo, primo Aphoriſmorum, decimo ſexto: Moyſte Diete profyteth all perſones troubled with a feuer: and eſpecially childꝛen, and ſuch as haue accuſtomed to lyue ſo.

But beſoꝛe wée pꝛocéde any further, it ſhall not bée vnnédfull, to note vnto you, by the way, the tymes of ſickneſs vniuerſall, which be foure: Beginning, Augmenting, ſtate, and declining, as teſtifyeth Galene, libꝛo de morboꝛum temporibus, & primo de Criſibus. Tymes of Sickneſſes.

Quantitie, is diſcryed by the knowledge of the foꝛce of conſtitucion of the ſickneſſe, of the tyme, of the particular encreaſe, and of the ſtrength, of the party affected. If ſo bée, that the full dyete encreſeth, ſtrength, the meane pꝛeſerueth it, and the ſlendereſt deminiſheth it.

Plentifull, is that which encreaſeth the ſtrength of nature, as that which is made of new layd egges, of Phiſicall confections, and of ſuch holſome meates, as ſhalbée hereafter mencioned.

The meane, oꝛ that which is neyther plentiful, noꝛ ſparing. Galene called a temperate Diet, as that which is done by fewe meates and ſuch as bée of ſmall nouriſhment, as is the iuice of Ptyſane.

The ſlendereſt is that which is appointed in the tyme of Criſis, which is, a ſoddayne alteration of nature, eyther into better oꝛ woꝛſe, as Galen defineth it lib. ter. præſagiorum cõment. pri. & lib. ſecund. aphoriſ. comment. decimo tercio, & viceſimo tercio: & lib. pri. Epidemiorum, comment. 3. abſtayning altogither, oꝛ taking ſomething of leaſt nouriſhment, as is Mellicratum. Therfoꝛe, if vertues oꝛ ſtrengthes, haue their lawfull powers, and the chiefeſt foꝛce of ỹ ſicknes loked foꝛ of nature, it ſhalbe lawful to vſe a moſt ſléder diet.

But if the ſtrength bée weake, it ſhall not bée conuenient, without great hurte, but rather, to adde ſo muche nouriſhement, as of the Strength is diminiſhed.

For, euen as euacuation is made before concoction, the matter prouoked: ſo ſhall nouriſhement be had in a tyme not vſed to eate, to kéepe the ſtrength from vtter fayling, as Auicen teacheth primi phen .quarto. Whereby it commeth to paſſe, that oftentymes in fittes, meates be giuen. And therfore ſometime we muſt giue nouriſhment, in the ſhakinge of the fyt: the which thing, Galene teſtifyeth, de picrocholis, primo therapentites, 1. apho. com. 9. And ſometyme, in ỹ very burning of the fitte, that is when any grœuouſe accident happeneth, diſſoluing the ſtrength, nature not aggrauated: for where the powers ſhalbe decayed, by reaſon of manyfeſt empting (as the ſame Galen ſheweth,) or becauſe of extreme ſweat, diſſoluing the ſtrength, or elſe, by reaſon of ouerlong abſtinence: all theſe thus affected, require nouriſhement moſt ſpœdily.

Contrarie wiſe, they which by reaſon of grœfe, or bicauſe of the ſtate of the ſickneſſe, haue the faculties not ſtronge, do nœde now and then euacuation rather, then filling: nay hœ which giueth meate to ſuch, is cauſe of great hurt, vnto them. So much likely it is, that thoſe which bœ ignorant in Phiſike, can appoynt what meates, or at what tymes, or what qualitie, or quantitie, to the ſicke ought to be giuen. Hence it is made euident, that euery ſicke perſone doth not require nouriſhement.

In euery ſharpe ſicknes, a moſt ſlender dyet is required. In mœker ſickneſſes, a larger dyete may bœ permitted.

In cronicke or longe diſeaſes, we do diminiſh the dyete, and very many of them, beſydes feuers, are rid with a ſlender dyete, as Auicenne teſtifyeth, quarti phen. primo. And therefore in the curing of the frenche pore, wœ finde, the newe Diete is not profitable, as Nicolaus maſſa in tractatu ſuo, de morbo Gallico, Iohannes Aliuenar de hic Hiſpanica, Benedictus Victorius, de morbo Neapolitano, Vldericus Huttonus, de morbo Gal. with infinite others, doo teſtifye.

The new dyet profitable.

In

In ſtate of the ſicknes, wée muſte vſe a moze ſlender, dyet, yet firſt ſo plentiful, that it may ſuffice the ſick. Wherupon Ariſtotle ſaith, Secundi Problemate, quinquageſimo ſecundo, in the beginning of the ſickenes, it is good to gyue meate. Celſus, contrariwiſe affirmeth, abſtinence in the beginning of the ſickenes, to bée beſte. But truely, the one is ment as (I think) of the time of ſicknes vniuerſall, and the other particuler, and of this mynd is Montinus, in compendio facultatis curatoriæ.

By panges oz fits the quantitie is altered: and in them it ſhalbée conuenient to abſtayn, foz it behoueth to giue nothing, to them that by cyzcuites haue fittes: except perchance when the fitte doth begin to leaue. Foz then muſt meates be geuen, when heate ſhall come euen vnto the fæte. To conclude with Auicen in Quarto phen. pri. Sometyme wée take away nouriſhment, often tymes we do deminiſh, ſomtyme we make euen, ſomtyme we do encreaſe.

It is wholly taken away, when we deſire to empty humozes, bycauſe of diſgeſtion, as in ſtate, and in very ſharp ſickneſſes, and in them that bée of matter. But in leane perſons, and ſuch as haue Hectica Febris, and that be in conſumpcions, it ought to be increaſed.

It is deminiſhed, that the ſtrength may bée by nouriſhment pzeſerued to thend, that we may pzouide foz the matter, neyther ought nature to bée hindzed with multitude of ouer much nouriſhment, as in augmenting, and in acute oz ſharp ſickeneſſes, and in the cronike oz long alſo, yet leſſe then in the ſharp. And it is deminiſhed two wayes, foz ſomtyme we are compelled to leſſen the qualitie, and to encreaſe the quantity, as in Bolyſmus that doggiſh appetyte. And often tymes we are conſtrayned to encreaſe the quality, and deminiſh the quantity, and when wée endeuour to ſtrengthen the body, and the nature of the ſtomacke is not ſtrong enough, foz a fuller diete.

In the beginninges of ſicknes, we do giue an euen dyet, which doth neyther augment, nor deminiſh the ſtrength of the body. For firſt we muſt deale plenteouſly (as Galen willeth primo ad Glauconem) that the ſicke may ſuffyce.

In declination we do encreaſe, for it behoueth to make encreaſe, lyke to the deminiſhing, which was afore in ſtate. Therfore Galen doth teach Tercio artis paruæ, that the arte which doth refreſh, and ſtrengthen, is conuenyent for them that be whole.

In ſickneſſes euen to be diſgeſted, and in ſtrong ſtate, vſe abſtinence.

When the ſtrength is weakned, and the ſicknes hard to ouercome. Galen commendeth Pri. ad Glauc, to vſe a larger dyet

The ſhewing of the manner of vſe, is alſo taken of iiij. thinges afore ſaid. For if the ſtrength ſhalbe weake, and the diſpoſition be of corruption of humours, or of want of them, wee ſhall giue the ſicke but a little nouriſhment, a little in deede: bycauſe his weakeneſſe, cannot ſuſtaine at once, the whole multitude of nouriſhment. And often bicauſe the diſpoſition nedeth many thinges: if ſo be that, wanting doth nede adding, and corruption clenſing.

If with weakenes of the vertues or ſtrength, there ſhalbe neyther any wanting, nor any corruption, neyther yet lacke of naturall humoures, but that they ſhal abound, then we will giue fewe thinges, and ſeldome, and ſo much the rather, if the humours ſhall abound.

But if ther ſhalbe want of humoures, or corruption, and the vertues ſtrong, then we wil giue much meate, and often, as the diſpoſition may requyre, and nature ſtrong able to diſgeſt it.

If the vertues, powers, or ſtrength ſhalbe ſtrong, with a diſpoſition of the pleuriſy, then we wil giue ſeldome, and litle at once, bycauſe the preſerued ſtate doth not nede much,

much.

Furthermore, in Somer tyme, often few things muſt be giuen: for that then the body nedeth much adding, as thoſe which be diſſolued, through vapoures (as you haue hard) and haue but a weake ſtrength.

In the winter ſeaſon, much may be giuen, by reaſon the actions be ſtronger, yet ſeldome, bycauſe the ſicke doth not nede very much, adding as they to whom, there is not much euacuation made.

In the Spring, wee will nouriſh with fewe things, and that a long tyme: as alſo in full diſpoſitions, if the powers bee ſtronge.

Harueſt or Autumne is likened too diſeaſes which are cauſed of corruption. Therfore they which therin be ſicke of an ague (of all which agues you may loke in my booke, entytuled, the Diall of Agues: the faultes wherein, eſcaped in the print, ſhal ſhortly be amended, with further matter) do nede a continual adding of the beſt nouriſhemēt, if ẏ vertues bee ſtronge. But if they bee weake, little at once, and oftentimes.

Lykewyſe ſayth Galene, 1. aphoriſ. commen. decimo ſepti. a man maye take indication of ages, cuſtome, region, climates, &c. reducing them to the two firſt intentes, for the premiſſes, dooth ſhew the body weak, or ſtronge: aboundinge, eyther with good humores, or lacking humores ſufficient, or depraued with illenes of humors. Of which it is euident, that the force of the ſtrēgth, ſometimes (as in diſeaſes which grow through corruption or want of humors, or elſe in Autumne) requireth much meate and often: and many tymes litle and ſeldome, as in ſharpe ſickneſſes. It is alſo euident (to ſuch as are expert in the Diatique part of phiſicke) when meat little, and often, much and often, little and ſeldome, much and ſeldome, is conueniently too bee gyuen too the ſicke.

Ther-

Therefore ſeing this arte, of al artes is the chiefeſt, it is not the leaſt parte of knowledge to appoint diete, as Galene vndecimo therap. ſept. methodi medendi, iudgeth: who alſo commaundeth that we ſhoulde appointe one kynde of Dyete, the indications agreeing, but then diſagreeing, we muſt preferre thoſe which be ſtronger and moſt, ſo that the dyete, which they preſcribe, be obſerued, and the contrarie neglected.

In diſeaſes vncurable, for the better ſuſtayning, of the ſicke when he lyeth, a moſt light dyete in qualitie, contrarie to the infirmitie, and cauſe muſt be preſcribed. But by reaſon of the quantitie, for the onely reſpecte of the vertue, ſtrength, or appetite, it is appoynted as though no diſeaſe were.

Nourishments wher of they ſpring.

Now, all nouriſhementes, whereof Dyete conſiſteth, ſpring of the firſt commixtion of Elementes, and they be eyther of ſedes, plantes, or liuing thinges. For, as Fernelius ſaith, libro ſecundo, de abditis rerum cauſis: Nothinge can nouriſhe vs, which is not itſelfe nouriſhed, and endued with lyfe, as theſe be. Certayne of theſe be ſimple, certayn compound: Some do worke in matter, ſome in qualitie, & matter, as ſayth Dioſcorides, de medica materia.

Of theſe, the one ſorte be ſimple meates, of meane temperature, endued with no eſpeciall qualitie.

The other be mixed, and are called Medicinable: becauſe although they nouriſhe, yet in qualitie they do alter and chaunge the body of the receyuer. Whereuppon there is of nouriſhments a double facultie: One by which they alter, the other by which they nouriſhe.

The former is knowen of collour, ſmell, and taſte, and alſo of thoſe things, which do excell, applyed outwardly, or receyued inwardly.

The latter is knowen by no reaſon, but by experience onely: becauſe the whole nature of the thing nouriſhed, is a cer-

a certein proprietye to their ſubſtance, of Galen called a likenes 3. ther. By which reaſon nouriſhment is ſwéete and pleaſant in taſte, and as the familiaritie of them, is by pleaſantnes perceyued ſo is the contrary by vnpleaſantneſſe tryed, if ſo be that thoſe things which do differ from nouriſhment of their whole nature, are vnſauerily eaten.

Let ther be ſaith Galen. octo therap. in all ſicknelles this foreſight in dyet, that the meate be of good iuyce, and of eaſy digeſtion, bycauſe as Auicenne ſayth Secund. Phen. quart. Euery perſon ſick is hurt. Therfore of meates of euil iuyce euyll iuyce is gotten, Galen hath made manyfeſt, in lib. de Euchymia & Cacochymia, of how great force it is to engender ſicknes.

Meates which principally nouriſh, ſlowlyeſt perce, for ſuch bée groſſe and ſlimy, to the end they may ſtick faſt, and not eaſely to be outbreathed by vapour, but ſuch as are hardly diſgeſted. Meates of ſtrong nouriſhment.

Contrarily, ſuch as ſwiftly perce be of ſubtile parts, brittle of ſubſtance, light of digeſtion, but of litle nouriſhment: Wherefore ſwift nutricion, as teſtifieth Galen. 3. de cauſis pulſuum dayly is not nédefull, as is that which is made by wyne which is hot and moyſt. Of this, Hippocrates ſayth, Libr. de alimentis. To recouer ſtrength as in ſwoninges of dyetes the moyſte is principall, although yet ſoner by ſwelling (as you may find in my iiij. boke of Bathes ayde,) and alſo in them, whoſe partes be weake, ouerdryed with infirmity, that the nouriſhment may the better enter and bée drawen into them, of the which nouriſhmentes, it is hygh tyme that ſomthing be ſpoken.

Of graynes, of corne, is bred made, the diuerſity wherof Athænæus libr. de honeſta voluntate, Hermolans in corelario, haue expreſſed.

The beſt bred is that which is made of wheat, well baked ſomewhat leauend, neyther to new nor to old, for the craſed Beſt bread of wheat.

at al tymes helthieſt.

But bread of dyuers graines, of diuers formes, in dyuers places be vſed. Some countryes make bread of cleane wheate, for the moſt part, as in Somerſette Shyre, Kent, Lincolne, and Norfolke, ſome of beanes, and peaſe, as Leyceſtre Shyre, and in Nothingham Shyre the claye, of which reade Tullard his huſbandry. Some of Rye, as in Urchenfeld, and in Staffordſhyre, ſome of Piſcelling, or Puncorne, as in Worceſter ſhyre, and Sallope. Some of Otes, as in Lankaſhyre, Cheſ ſhyre, Cumberland, weſtmerland, and Cornewall. And ſome of big or winter beare, ſome of Rentyles, ſome of Fitches, ſome of Tares, ſome of French wheat, moſt in vſe for Ruſtikes. And into diuers formes theſe graines may be reduced, ſome in forme of manchet vſed of the gentility: ſome of great loues, as is vſual among yomanry, ſome betwene both, as with the franklings: ſome in forme of Cakes, as at weddings: ſome Rondes of Hogs, as at vplittings: ſome Simnels, Cracknels, and Buns, as in the Lent: ſome in brode cakes, as the oten cakes in Kendoll on yrons: ſome on Slat ſtones as in the hye peke: ſome in frying pans, as in Darby Shyre: ſome betwene yrons, as wafrons: ſome in round cakes, as Bysket for the Ships. But theſe and all other the mayne bread of Pork excelleth, for that it is of the fineſt floure of the Wheat well tempered, beſt baked, a patterne, of all other the fineſt.

This largely handled, bycauſe, the others kindes, ſome haue preferred before that (which is beſt) of vs firſt appointed.

Thriſt defined.

Drink, the remedy of thirſt, which is an appetite, of a thing cold and moyſt: doth therfore either cole as vinegre, or moiſten as wine, or worketh both as Oxicratum, or cold water (as Pline affirmeth, lib. 28. Cap. 4.

Furthermore, drincke doth either mingle the partes of the meate, or elſe conueyeth the meat through the whole body,

body, as Ioanicius teacheth. It is of twoo kyndes, not nouriſhing as water, nouriſhing as wine, ale, bere, ptiſane, &c. vvhat drink doth.

The meaſure of drinke, is that which dooth neyther ſwimme on the ſtomacke, neyther bring any ſenſe of ouerflowing, as teſtifyeth Galene, ſeptimo methodi medendi: vtterly condemning all ryotous quaffing, a vice, nowe to commonly vſed.

The beſt drinke for the craſed at Buckſtone, is meane Ale, neyther to new, nor to ſtale, not ouerhopped.

Your fleſhe ſhalbe moſt ordinarie, as followeth, mutton, Kyd, Conie, Rabbet, Veale, Turky, Capon, Henne, Chicken, Pheſiant, Partrich, Rayle, Curlyew, Cnotwype, Woodcocke, Snype, or any other cloven foted fowles, Poched egges, or rere roſted is alſo right nouriſhinge meates, as is aforeſayd. Meates.

Fruites, albeit in moſt regimentes be forbidde, of theſe kyndes may be vſed, Almondes any way dreſſed, Raceines, Figges, Pomgranates, Quinces, Wardens, and Cheſtnuttes roſted, Ryce, Marmalad, Greene Gynger. So may confortatiues, conſerues, or cordial Confections, or to them that haue cold diſeaſes, or be of a cold conſtitution. Wynes of theſe kyndes may be permitted, as a cuppe of Sacke and Sugar, if the diſeaſe do not forbid it, or of good Gaſcoyne wyne, to them that be leane, with Sugar, or whyte Pamulſyes of Madera, a myas of good Ale, a cawdell, or Aleburye, although afore in the generall dyet I haue not touched it. Some frutes admitted. Kindes of wine tolerable.

Moreouer, fiſhes following may be permitted, although licenſe be obtained, Trught, Creuis, Breame, Barble, Chevion, Perch, Rotche, Bret, Gurnet, Whyting, Smelt, Cod, Pyllers Thombe, Bully head, Loche, &c.

Now for your meates, they wilbe beſt at x. or xi. a clock, if you can faſt ſo long: if not, take ſome ſmall refectiō before you go into the Bath, or not long after you come out, if you enter not into your bed, nor receyue any medicine. Meales ordred.

Your houre of ſupper ſhalbe about ſixe of the clocke: but after I would haue you to vſe no meate that night, nor yet drinke, if you can abſtayne.

More cloths at Buckſton then at Bath.

Alwayes prouided, firſt when you come thither, bicauſe the ayre is farre colder and more ſharpe then in any part of the South, that you bee well clothed: hauing alſo good fyre: eſpecially tender perſons, and ſuch as haue ben brought vp in the South cities, and they whoſe pores bee open, albeeit the ayre there is very wholeſome, as that which is pure, infected neyther with exhalacion of ſtanding poles, & ditches, as is Brynt marſh in Somerſet ſhyre, or the Fens in Lincoln ſhyre, or Houldernes in Yorke ſhyre, neyther with any peſtilent ayre, as were thoſe deepe holes about Sardis, and Hyerapolis, mencioned of Galene, ſecundo de tuenda valetudine. Neyther with ſuch euill ayre as iſſueth fooꝛth of Lodes, Synckes, Sewers, and draynes, as about the Fleete bridge, Holburne bridge, Eſwye ditche, and Brydewell, at London, &c. Neyther with ſuch, as commeth of Hempy grounds, as in Holland: neyther with ſuch as come out of great meres, compaſſed on euery ſyde, with the hilles, as in diuers partes of Cumbꝛeland: neyther with ſuch as commeth of houſes fulſomely kept, as in Irelande, ſlaughter houſes, and Shambles. All which ayres bee hurtfull to all ages, as contrarily, that which is pure, as is at Buckſtone, is to all moſt profitable. But the diuerſitie of ayre whiche happeneth of dryeth or moyſture, heate or cold, it is not of it ſelfe to all alyke, but to ſuch as bee of the beſt temperature the beſt tempered ayre is moſt holeſome. But in thoſe, in whom any abounding qualitie hath ſouereaingtie, the ayre which is moſt againſt that qualitie, is to them moſt profytable, the colde to the hote, the hote to the colde, the moyſt to the dꝛye, the dꝛy to the moyſt, as it is reaſon. So much more as the moyſture hath exceeded meane, & this to haue vnderſtanded, in this place, breefly may ſuffice. For how you may

defend

ayre very holſome.

defend you from the colde ayre, that enuironeth you there, is with ſufficient garmentes & good fyre, as is afore expreſſed. Furthermore, you maye vſe a more large Dyete at Buckſtons then at Bathe.

But firſt, wee will ſomewhat entreate of exerciſe, which ſhall take place afore meat: for ſo Hippo. hath appointed in his Aphoriſmes ſaying: Labour muſt goe before meate: alſo in his vi. Booke de morbis popularibus, hee hath theſe wordes in order, labour, meate, drinke, ſleepe, &c. ſhalbee meane. But, whether labour, moouing, and exercyſe bee all one, or do differ in themſelues, ſhall appeare. Euery moouing truly, ſhall not bee an exercyſe, but that whiche is vehement, and that which in ſome is vehement, may in other be thought to be but an exercyſe to ỹ other ſome not. Therfore, the ende of this vehement, ſhalbe alteration of breath: ſeeing in whom there is no alteration of breath, it is not to be called an exercyſe. The which thing Galene teſtifyeth, libro ſecundo, de ſanitate tuenda.

profitable exerciſes. before meat

Vehement and not vehement exercyſe. Exerciſes definid.

Utilitie of exercyſes is double: one to the euacuation of excrementes: the other, to the conſeruacion of the ſtate of the body. For of vehement moouing, three things are obtayned: Hardnes of the parts through dayly exercyſe: Encreaſe of naturall heate, and a Swift moouing of the breath.

By hardnes of the partes, they be leſſe affected with labour. By encreaſe of heat, not onely mighty attraction, is cauſed in the body, but alſo a ſpeedier alteracion, a better nutricion, and a perfecter diſtribucion into all the partes. By benefyte wherof the ſolide partes be kept ſolte, and the moyſt be thynned, and the ſmall wayes of the whole body, be made more loſe.

But of the more vehement force, of the breath, followeth neceſſarily, all the meaptes to be clenzed. Nowe, if exercyſe worke this, with very many more, as the clenſinge of the excrementes of all the bodye, at large expreſſed of Galene

in his wo?kes de ſanitate tuenda. It ſhall not be vnp?ofitable to appoint the tyme and meaſure of it. And bicauſe it helpeth diſgeſtion, it ought not bee vſed, when multitude of raw meate is conteyned in the veſſels, leaſt it might b?ing great daunger vnto the ſtate of good health, and further encreaſe the greefes of the ſicke, by augmenting of iuyce be-fo?e it were (as is ſayd) altered perfectly. So that the exerciſe is beſt which is befo?e meat: if ſo be that ẏ bodyes which be vnpure, and vnpurged of commune excrementes, the mo?e you nouriſh them, the mo?e you hurt them. Of this, I ſuppoſe it is euident, that the time fo? exercyſe is beſt, when the laſt days meat is diſgeſted with a double concoction, aſwell that which is in the ſtomacke, as that whiche is in the veſſels of blode: fo? then the tyme of meat, agayne d?aweth nye: and if you vſe exercyſe ſoner, o? later, you ſhall eyther fill the body with rawe humoures, o? encreaſe pale choller.

A rule to know when exercyſe ſhuld begin

When you ſhal beginne any exercyſe, pour d?yne, ſtale, o? water may ſerue fo? a good note. Fo? if it bee (ſayeth Galene 2. de tuenda ſanit.) like cleare running water, it ſhall ſhew the iuyce yet to be rawe. But if it be higher, then am-b?e o? betwene it and iacinct, yellowiſh o? chollerique red, it ſhall ſhewe the iuyce to bee digeſted longe befo?e, ſayeth Aegidius, de iudicijs vrinarum. That which is yellowiſh, o? pale, ſheweth the ſecond concoction to bee finiſhed, as ſayeth Actuarius, in hb. de vrinis. But if the v?ine ſhall not be mixed with chollour (as is afo?eſayde): it ſhall ſeeme watery, thinne, and cleere. But if it ſhall haue receyued mo?e of the ?hollo?ique ſubſtance, then enough, it ſhall appeare red ſayeth Montanus, hb. de vrinarum iudiciis. Wherefo?e when it is meenely redde, o? meenely yellow, then is exercyſe to bee vſed: but the excrementes firſt expelled, aſwell o?dure, as v?yne: fo? ſo Galene ſecund. de ſanitat. tuend. willeth.

To

To the ſickly, ſmall exercyſe will ſerue, by reaſon of feblenelle, not able to ſuffer pantynge, neyther verily ſo violent for them ſhalbe requyſite. But if their ſtrength will ſuſtayne it, an exercyſe conuenient for theyr callinge, ſhalbe vſed.

The Ladyes, Gentle Women, Wyues, and Maydes, maye in one of the Galleries walke: and if the weather be not aggreeable too theire expectacion, they may haue in the ende of a Benche, eleuen holes made, intoo the which to trowle pummetes, or Bowles of leade, bigge, little, or meane, or alſo, of Copper, Tynne, Wode, eyther vyolent, or ſofte, after their owne diſcretion, the paſtyme Troule in Madame is termed. Trol in Madam.

Lykewyſe, men feble, the ſame may alſo practiſe, in another Gallery, of the newe buyldinges, and this, doth not only ſtrengthen the ſtomack, and vpper parts aboue the mydryfe, or waſt: but alſo the middle partes beneath the ſharp Griſtle and the extreme partes, as the handes, and legges, accordyng to the wayght of the thing trouled, faſt, ſoft or meane.

In lyke manner, bowling in allayes, the weather conuenient, and the bowles fitte to ſuche game, as eyther in playne or longe allayes, or in ſuche as haue Cranckes with halfe bowles, whiche is the fyner and gentler exercyſe. Bowling.

Shotinge at Garden Buttes, to them whome it agreeth and pleaſeth, in place of Nobleſt exercyſe ſtandeth, and that rather wyth longe Bowe, than wyth Tyller, Stone bowe, or Croſſe bowe. Albeit, to them that otherwyſe can not, by reaſon of greke, feblenelle, or lacke of vſe, they may be allowed. Shoting the nobleſt exercyſe.

This

This practiſe of all other the manlyeſt, leaueth no part of the body vnexercised, the breſt, backe, reynes, waſt, and armes, withdrawing the thyghes, and legges, with running or going.

wind ball or yarne ball

The wind baule, or yarne ball, betweene three or foure, ſhall not bee invtile to be vſed, in a place conuenient, eache keeping their limite. For tollinge, wherein may bee a very profitable exercise, bycauſe at all tymes, they keepe not the lyke force in ſtryking, ſo that they ſhalbee constrayned to vſe more violent ſtretching, with ſwifter mouinge at one tyme, than another, which will make the exercise more nymble, and deliuer, both of hand and whole body: therefore encreaſing of heat, through ſwift mouing in all partes the ſooner.

Plumbes or vveightes.

Plumbetes, of Galene termed alteres, one borne in eche hand, vp and downe the ſtayers, galeries, or chambers, according to your ſtrength, maye bee a good and profitable exercise: ſo may you vſe wayghtes in lyke maner.

Bow lyne,

A fyne Vallyer or Bowe lyne, a foote or two hyer then a man may reache, faſtened in length, ſome way, ſhall not bee vnprofitable, holden by the handes, thereby to ſtretche them: very excellent aſwell for ſtretchinge of the mydriſe, interne panicles and waſt, with all the reſt of the partes, as alſo, to preſerue and defend them from apoſtemes, obſtructions, and paynes thereto incident.

These exercyſe of your owne power, I thinke, for thys place ſufficient. Nowe, wee will ſhewe howe they may bee profitable vnto you thorow others mouing, aſwell by waggon, charriet, horſelitter, and ryding, as by Cradle, and Chayor hanged, in ſorte as to that vſe may be beſt framed, all very profitable, as they may bee exerciſed: much, little, or meane, cloſe, or open in the ayre, as to the parties ſhall bee requiſite: taking tyme likewiſe in the vſing, ſwift, ſlowe, or meane, longe, ſhort, or meane. And ſo likewyſe in rocking

king by vice, or engyne: or on the floure which is more ſhaking. And therfore to them that may ſuffer it, more profitable.

The other good, to weaker perſons, as that in frame, conueyed by pendent, from one to another, ſtanding a ſunder, according to the length of the engyne, three or iiij. fedome, drawen from them to the other, ſwift, ſlow, or meane, long, ſhort or mean, as to the party ſhalbe conuenient. Omitting other deuiſes, to opportunity, and Phiſitions further diſcreſion, as to their owne patients, ſhalbe neceſſary, and decent. At large entreated, of Galen in his arte of mainteyning health, from the tender age of Infantes, vntill they become old men, liuing all their lyfe, in health, vntill their laſt age, and then dye without paine, whither you may reſort, for your further contentacion, ſeing our ſcope is, but of the benefite of bathing.

Reſt before bathing.

Before you enter the Bath, tary two or three dayes, aſwell for reſting of you, after your long trauayle, as alſo to acquaint you with the ayer, vſing ſome melody, the which thing Aeſculapius worthily appointed, ſaith Galen, & in dede it refretheth the witte, encreaſeth ſtrength, and melancholy it putteth to flight.

Bathing times beſt.

Times of bathing, ſhalbe both morning and euening, but after your exercyſe, and purging, and altogyther, before meat. And that when the Sonne is of a good hight, the miſty exhallations, being into the ſecond heauen attracted, the wether fayre, and in the ſomer ſeaſon, as betweene the beginning of May, & the later end of September. Saying the praier in the later end of this booke, on your knees, either in the appointed places, or in your chamber, or on the Bathes ſide. But in peſtilent ſeaſons muſt vtterly be auoyded all Bathes Georgius Agricola Libro de peſte, et Raſa Libro de peſte.

In the bath you may tary y. or iij. houres, if you pleaſe,

and in eſpeciall if the cauſe, ſickneſſe, or gréefe requyre, and the body fit for it.

After you come forth, your clothes well ayred, your body well dryed, and eſpecially your head, if the diſeaſe ſhall requyre, into your bed with twobladers full of the water, made hote on the fyre, the one apply vnder the arme holes, & the other in the twyſte, and there ſweate, as your ſtrength will beare.

Bladders full of warm water,

This done, drie your body ageyne, and rubbe it all ouer, as the infirmitie may requyre. Howbeit not in euery one, vntyll the ſkynne be redde, but if ſuch frycacion bée appointed, kéepe your bedde for two or thrée houres after, leſt the ſmall meaptes being opened, a ſoddaine alteracion may happen, of nature altogyther abhorred.

Force of fricacion.

Fricacion hath force too looſe, to binde, too encreaſe fleſhe, and to diminiſhe it, ſayeth Hippocrat. That is, the hard to bynde, the ſoft to looſe, the much too diminiſhe, the meane to encreaſe fleſhe. Howbeit, as may ſéeme, in Galene his tyme, diuers Gymnaſtickes inuentinge other innumerable differences of frications, wan great prayſe: in ſo much that they were ſuppoſed, to haue founde out, concerning frycacions, more then Hippoc. himſelfe, amongeſt whome then a Prince of the Gymnaſtyckes, wrote, in Gymnaſticis, de differencijs frictionum, in this wyſe: Amongeſt our preceptes of Frycacion, it ſéemeth good vnto vs, that the Qualities bée ioyned with the Quantitie. For of them ſelues, they bée ſo vnperfecte, that no abſolute effect, or ſucceſſe, can proceede of them: bycauſe ſofte Frycacion for the Quantitie, néedeth a threfolde operation. For, little doth lightly make the fleſhe ſlacke, and ſofte to bée handled.

Much doth euaporate and diſſolue: meane doth fill with a looſe, and flowing fleſh. Lykewyſe the harde, accordinge

to

to the manner of the Quantitie, doth yelde ſo manye effectes in number. For much doth bynde the bodyes, and leaueth behynde ſomething lyke to a Timon.

The meane doth fill with flesshe, and the ſmall doth for the tyme, bringe redneſſe in the ouer parte of the ſkynne. In which proceſſe of wordes, hée contayneth fiue differences of Frycacion, thereby ſuppoſed, to haue ſpoken better, and more plentifully of Fricacion, then Hippocrat. himſelfe.

But if more ſeriouſely you ponder the wordes of Hippocrat. and not by the way (as a dogge doth water) lightly taſte of them, you ſhall eaſely fynde, that hée hath comprehende nyne differences, as maye appeare by this deſcription.

Hard.	Little.
	Much.
	Meane.
Soft.	Little.
	Much.
	Meane.
Meane.	Little.
	Much.
	Meane.

WHEN Theion had taught the firſte fiue of theſe nyne coniugacions, which the deſcription comprehendeth: Hée made no mencion at all of the other thrée, combating cruelly with him ſelfe: for if ther be a certayn middle, of the ſmal & great, which we cal mean, ther ſhal alſo be another middle

of the ſoft and hard, which wee will call meane, and moderate. But, ſuch Sophiſticall cauillacions, in this woꝛke, we haue not determined to repꝛoue, but rather howe health at Buckſtone, is to be obtayned.

Medicines poſſeſſing power of euacuating, foꝛ the health of the coſtyſe, and of them that abound with coꝛrupcion, aboue all exerciſes haue dominion: which in our fourth booke of Bathes ayde, moꝛe largely wee haue handled, here altogyther not to be omitted, (that in the abſence of Phiſicions may bee vſed) regarde had to the conſtitucion of the bodye, manner of ſickneſs, and preſent ſtate: remembꝛing this alſo, that doſes oꝛ qualities of medicines, are varyed, accoꝛding to complexion, caſe, tyme, age, region, nature, ſickneſs, dyete, arte, and tymes mutacion, as affirmeth Auicenne in Canon. and Amatus Luſitanus, centuria prima.

great regard to be had in the doſis of medicines.

Therefoꝛe, not poſſible to appoint a iuſt quantitie, theſe thinges, in euery perſon not conſidered: and bycauſe you are there, in a colder climate, then is Bathe (as I haue ſayde) you muſt make your Doſe the greater, foꝛ the Noꝛth perſons require a greater and ſtronger foꝛce, to alter their nature, then the Southerne, foꝛ that theire bodyes bee moꝛe hard, by meanes whereof the naturall actions bee ſtronger, and will turne the medicine into nouriſhement. And wee call, all that a medicine, which hath power to alter nature, ſayeth Montanus, commentario primo, de ſimplicium medicamentorum qualitatibus. Foꝛ otherwyſe it is not a medycine, but meat. Howbeit, Galene ſayth, libro quinto, de ſim. It maketh ſuch iuyce, oꝛ humoꝛ, as it ſhould haue erpelled: ſo that it encreaſeth rather ſickneſſe, then auoyde the cauſe. It ſhalbe good therefoꝛe, if you meane to vſe them, a little to augmente the qualitie, as a fourth oꝛ fifth parte moꝛe, which will ſufficiently ſharpen them, as I haue often proued. Howbeit, I had rather you ſhould conferre wyth the learned, concerning the vſe of my medicines, then vppon

your

your owne ſkill receyue them, and yet all that I haue preſcribed, bée voyde of venyme, and will not hurt, if they profyt not. But if they bée receyued according to my meaning, they bée not onely of noble operation, but alſo of gentle force of purging. And purgacion, ſayeth Galene, Comm. ſec. primo Apho. is euacuation of humours, which do moleſt with their qualitie. But purgacion is not onely gyuen, bycauſe of euill humoures abounding, but alſo by reaſon of the force of the ſickneſſe, and ſometyme it ſupplyeth blod letting. For if the party bé weake, a gentle purge wil better ſerue, as may appeare, 4. therapentices, & quart. de t. ſan. libris Galeni: for blod is the treaſure of lyfe, not viciated.

take no medicin without good aduiſe.

Purgacion, according to Hippocrat. is a clenſing which by nature or artificially by arte is made. Alſo there is a gentle purgacion, which euacuateth from all partes, and an other from the place onely affected, and this is eyther vniuerſall, or particular, as Gentilis declareth, l. 3.

Purgataons defined.

The former of the whole body, but eſpecially from the place ſuffering, the other from it onely. Meſue calleth it an vniuerſall purgacion, cap. de ſoda. Summa tercia, de medicinis ægritudinum cerebri, which euacuateth the matter, cauſe of græfe, from the community of all, or of the moſt famouſe partes, or of them which bé as it were myneralles, as the Lyuer of blod, the Galle of choller, ſtomacke of phleme, the mylte of ſplene of melancholly, or blacke choller. And particular hée calleth that, which bringeth matter, cluddered, lomped, or bagged, in any principall member, or parte: by the proper emunctuaries, as out of the head, by the noſe, mouth, eares, eyes, palate, &c. But this particulare maye not bé preferred before the vniuerſall, except it bé in fower caſes, as either bycauſe the matter doth not much abound in quantitie, wherefore it may ſuffiſe, if it be brought from a parte of the emunctuaries of that member, in whiche the ſickneſſe is, or elſe, bycauſe the part from whence the mat-

generall and perticular purging.

„ ter is deriued is not ſtrong in deliuering it, nor the part re-
„ ceyuing is not ſtrong in reſiſting, or els bycauſe that part
„ doth not receyue the community from the reſt of the parts,
„ or els bycauſe the body and other members are not ſet vn-
„ der the Dominion of the matter, which cauſeth the dyſeaſe
„ in that member.

Lykewyſe ther is one purgatien drawing backward, and another forward, the former turneth to the contrary, the other aſyde as ſayth Hippoc. Libro de Succis. and Galen. 4 Therap. de Vlceribus. Hence it is apparent, that purgacion of the belly, profiteth the moſt ſore greued with vlcers, as the ſame Hippoc affirmeth, ther is alſo one kynd of purgacion, that diminiſheth, another that perfectly euacuateth all: The former diminiſheth the ſickenes, the later, wholly rooteth it out, and this is of twoo ſortes, for eyther by one meanes, or other, it expelleth the filthy excrementes or elſe it diminiſheth the fumity or iuyce hurtfull, as Conciliator ſaith Differencia. 116. and this is ſtrong, weake, or meane, as which is cauſed of a laratiue, ſtrong, weake, or meane. Likewiſe ſome purgacion at once, worketh effectually, out of al the partes, and ſome by diſtaunce of tyme, or little and little. This maner Tralianus vſeth in head aches, and ioynt aches, Meſue for melancholique humours, Auenzoar in long diſeaſes, Auicennas in quotidian agues.

Corrupt humores weakeneth the ſtrength.

Therefore where through humoures corrupted, the lyfe, ſtrength, force, power, or vertue is weake, Galen willeth to vacuat, clenſe, or empty, that which is euill, by litle & litle, & to reſerue in order, that which is holſome, with curation, of hurtefull or vicious iuyce, of the Grekes is called epikraſis, ſaith Galen nono therap. And Sirmeſinos, Hippo. calleth meane emptings. libr. de artienſis, whether they be, by vomit or by ſtole.

Likewyſe we vſe ſome purgatiõ cuartiue, or healing, and to preuent a myſchæie ſuſpected.

Diffe-

Differences of purgation, or clenſing, are taken of the places by the which they are expelled, whether downward by ſtole, or vpward by vomit, or by vrine, mouthes, ſweat, ſpitting, and ſnot, lewing of the belly, or aweth down from the vpper partes, and roteth out from the lower partes. Difference of purging.

Vomit bringeth to paſſe by contrary meanes, drawing, and emptyng.

Vryne clenzeth the ſuperfluities which are contayned in the veynes, in the bunchy part of the Liuer, reynes, wayes of vrine & bladder: and ſometyme thoſe which are without the mydryfe. For Galen did ſee the vomit of the lunges by vryne to be clenzed, and of the ſtomake, by the bowels: ſweat clenzeth from all partes. Spitle onely with coughe, clenzeth that which is in the loſe ſpaces of the breſt.

Snot purgeth thoſe ſuperfluities, which are in ỹ head.

The Canons and rules which it behoueth vs to obſerue, ſhalbe to leade that way whyther nature eſpecially doth encline, in the ſommer vpward, in the winter downward, as Hippo. commaundeth, Aphoriſmo quarto, and Gal. 1. ap. 21.

We purge leane perſons and ſuch as can eaſely vomyt, by the vpper wayes, auoyding winter. But in the Spring, Sommer, and Harueſt, ſuch as hardly vomyte, and be of a leane conſtitution, purge downward, eſchewing Sōmer.

Such as haue the conſumpcions of the Lunges, haue regard how ye purge vpward for feare of weakening the ſpirituall partes.

Such as haue the bottome of the belly thynne, weake bowels, or be burſten, take hēd how ye purge downward, for it is daungerous.

Melancholique perſons you may more ſafely purge by the lower wayes.

It is euill to purge much, ſuch as haue the flure lyentery, (flyding away of the meate vndigeſted) by the vpper partes in ſommer.

Gréſe

Sickueſſes for lacke of purgiug.

Gréefe about the hartſtringes, ſignifyeth lacke of purgacion, by the vpper partes, and ſuch as moleſt the nether partes downwarde.

If belly akynge ſhall chaunce to him that hath not a feuer, heauineſſe of the knées, gréefe of the loynes, & thyghs, it ſheweth that they ought to be purged downward.

To conclude, enacuacion of the particular members, is made by Indication, taken of ſituacion, as Galene hath plenteouſly declared, tercio art. paruæ, 2. ad Glauconem, ſep. vnde. & triceſimo therapentices.

vvhat ſickeneſſes purging cureth.

Galene, lib. de vi catarthica, affirmeth, that hée abated the tercian feuer melancholique paſſions, frantique fittes, falling ſickneſſes, continuall headaches, paynes of ioyntes, goutes, and healed the ſciatica, ſcauld heades, frettinge vlceres, wolues in the breſt, and many daungerous puſtles, of euill coloure, newe lepryes, cankers, and one whom, as hée had ben bored thorow the guttes (which by other Phiſicions vnexpert handling thée monethes, wared worſe and worſe) with onely purgacion hée reſtored too health. Hée toke away by purgacion, a womans flure, and other diſeaſes of the matrice, and alſo dymnes of ſyghe, opthalmia, the apoſteme of the eye, by purgacion hée alſo cured in one day.

Therefore, purgacion hath ben gyuen accuſtomably, to ſtaye both diſtillations, and ouerflowinges. Hence it is, that Aetius lib tercio, appoynteth it to bée vſed in certayne flires, of the belly. All which effectes ſhewe, of what force purgacion is, learnedly gyuen: howſoeuer fooles do abuſe it, or diſprayſe it.

Meete times to purge.

Tymes méete to purge, Hippo. 6. aph. taketh of the temperature, of the ayre enuironing vs. For as the ayre is altered ſo muſt your purgacion: and what ayre is at Buckſtone, and howe your purgacion muſt bée altered, wée haue already expreſſed.

To

To whom ſoeuer (ſayeth hée) letting of blood, is conuenient, or purgacion, the Spring is beſt, quarto Apho. quint. & ſext.

Contrary wyſe, in the dogge dayes, and before the dogge dayes, purging medicines be daungerous.

Moreouer, in the Sommer, wée gyue vometes, choller abounding in the ſtomacke. Contrary wyſe, Celſus appointeth it in the winter, becauſe the ſtomacke then is loden with fleme, lib. primo.

Galene did purge in the ende of the Spring, thoſe which in Sommer were taken with a tercian feuer: and in the beginning of the Spring, thoſe which throwe groſeneſſe of humoures dyd fall into ſickneſſe, lib. de pur.

Furthermore, tymes fitte for purgacion, maye bée taken of the influence of the Planetes, ſayeth Hippo. libr. de diera. And Galene did chooſe the ſpace betwéene the newe moone and the old, for drinking of Triacle, libr. de theriace, ad Pamphilium.

When to purge according to the Aſtronomers.

It is conuenient, that in gyuing purgacion, it bée obſerued, which thing Aetius lib. 3. & 1. th. and Halyabbas commaundeth. If ſo bée, that the force of medicines purginge, is dulled, when the moone ſhall bée ioyned with Iupiter, if wée beléeue Ptolome, in centiloq. But purginge medicines muſt bée gyuen when the moone is in a watery triplicity, hauing none aſpect, commixtion, quadrature, or oppoſicion, with Saturne, Iupiter, or Mars. Cõcerning the which aſke Councell of Ioannes de Monte regio, and the other Aſtrologians, but eſpecially of Auicennes medicorum, and alſo of Almanackes, yearely made. Auerhois commendeth thoſe which, although they bée whole, are purged euery ſeuenth yeare. And I commend thoſe that be purged euery Spring, and fall, ſéeing ſeldome but at certayne tymes and circuites, diſeaſes do happen, or not farre from them. But with Auenzoar the election of tyme according too the Aſtrono-

mers is not allowed, lib. ſecundi. Perhaps bicauſeȳ ſick may periſh while we abyde theyr elections.

Laſtly of the preparation, of the body, and alteration of the humours, times of purgation, are to be receyued. For as Hippo. writeth, before the drinking of Elleborus (bearfote) the body muſt be moyſtened, with much meat & reſt. 6. epi. Further he ſaith, if you wil quikly purge him, ȳ hath dronkē Eleborus, it behoueth that he waſhe, and eate: to waſhe the day before the receyuing of the purging medicyne, for lauing, bathing in ſwēte water, or waſhing, ſpreadeth abrode the humoures, and maketh the body more laratiue and ſoft. And to eate ſuch meates, as thinne, cut and ſeperate groſſe, clamy and tough humours, and that do open the paſſages.

Preparatures before purgations.

Again hē ſaith, bodies which ſhuld be purged, ought to be made flowing: & thei ar made flowing, as Ga. teſtifieth 3. ap. 9. By ertenuating, & cutting of humoures, & by opening the wayes, by which ȳ humours are drawē of the medicine. And when this is neglected, be ſure purgations be hard and greuous, wherfore Auicenne doth preferre thinning of the humour, and dylatation of the wayes that be ſhut, not only before purgation downeward, but alſo before vomite. Phe. 4. 1

Hence it is, that preparatiues are vſed. Therfore to heale thinges diſgeſted, and to moue thinges not raw, ſo that they enforce not (and the moſt ſoft do not compell) to be vttered, for the erpulſion of raw humours, as Galen writeth primo apho. 22. doth cauſe ache of the belly, gnawing, & ſwonings, and alſo, that nothing in effect worth the accompt, is erpelled, ſeeing all raw humours be ſlow, and vnmete for mouings, by reaſon of rawneſſe and colde, wherby it commeth to paſſe, that they alſo do ſtop all narow paſſages, by which the medicine ought to bē conueyed, and deliuered, therfore they be neyther brought out themſelues, nor ſuffer other, as ſayeth Auicen quarto, et Phen primo. Hence it is, that all long ſicknelles grow.

Auicenne

Auicenne after conconction, before euacuation giueth things thinning.

Furthermore, coction muſt be loked firſt: eſpecially in groſſe, tough, and ſlimy humours, as AEtius teacheth Libro tercio. And in certayne chollerique infirmities, of thicke, and tough matter, as it is apparant with Galen, of the purgacion giuen for the yelow Jaundis, Libro de vi Catarthica, et de conſtitucione artis Medicæ. The which thing, alſo Tralianus doth vſe, and againſt Raſis and Auicenne, but not likewiſe, for the whayey, thinne, and ſubtyle humoures, which as it ſeemeth too Aetius, are too bee purged foorthwith, in the beginning of the ſickneſſe.

Briefly, before concoction, a purgacion is conuenient, in my iudgement, the manyfeſt quality of the humor compelling the quantity and place, of this iudgemẽt is Antylus, and alſo Manardus libri triceſſimi, epiſtola prima.

In ſome the mouinge of nature, or of ſickneſſe, or of both, doth ſhewe the tyme of gyuing purgation.

To theſe, the ſtrength of the ſicke, the condicion of the ayre, and what thinges haue gone before, and are preſent, or belonge too bee purged, (as Galene teacheth nono Therapentices,) are too bee conſidered.

If ſo bee that apte mouinges are to bee holpen, and the depraued to be corrected. And it is depraued, if before concoction, nature doo euacuate, ſayth Leouellus in practica ſua.

Alſo, if by places not conuenient, and then it is too bee tranſferred, as affyrmeth Valeſcus in Philonio ſuo. And in diſeaſes of ſwift mouing, it often happeneth in the beginning, that the rawe matter is euacuated, nature erringe, thorowe compulſion of ſickneſſe, as affirmeth Iohannes Ruellius. Which thinge, a ſkilfull Phiſicion, ſone knoweth

Purgacions leaſt dangerous.

Purgacions, which may bée vſed without daunger, bée thoſe which be compounded, the hurtfull qualitie corrected, whereuppon wée may not ſo well vſe ſimple medicines, ſayeth Cardanus, de varietate rerum, although I brought in example, of Elleborus in the old tyme, which was permitted, when our bodyes were ſtronge, but not ſo nowe. For it behoueth (ſayeth hée) for the moſt parte, in euery ſimple, eyther to qualifie the hurte, or to ſtunne the force, or too ſtrengthen the weakneſſe, or to correct the vnpleaſantneſſe. So vnlikely it is that any ſimple may aunſwere to bée correſpondent, for the curacion of ſundrie affectes, whiche at once dó requyre diuers faculties, and at one inſtant, as is very learnedly ſayde, of Celſus, and at large expreſſed of Montanus, in commentario de componendis medicamentis.

The rule of Galene therefore is, that as farre as it is lawfull, the medicine be made moſt pleaſant, quarto de tuenda ſanitate, peraduenture, according to that ſaying of Hippoc. The Phiſicion ought too gratifye the ſicke, in meates, drinkes, and medicines, ſexto Epi. For in meate, there is a moſt excellent medicine, as he teſtifyeth. Wherefore Aetius doth mingle with meates, thinges which dó not onely ſoften and compreſſe the belly, making it ſmothe and ſlyppery, but alſo that haue force of drawing, as after brefely ſhalbée expreſſed, of which things Ioannes a S. Amando, in concordant. Gal. and Matthæus Graduenſis, in gloſſ. ſuper Ah. moſt wholeſomely dó diſpute.

Purgation for euery complectiõ.

Medicines méete to purge the chollerique complexion, or ſuch as bé troubled with cholerique diſeaſes, are theſe, conſideration had to the thinges afore expreſſed, as Gardonius affirmeth in practica ſua.

R. Electuarii de ſucco roſarum, ana, ʒ. iii. miſce.
Diaprunis,

Take of the compoſicion, of the iuyce of roſes.
Of the compoſicion of prunes, of eyther iii. drammes,

myngle

myngle them.

For the phlegmatique complexion, or them that are vexed, with phlegmatique diſeaſes.

R. Diaphœniconis, z.v.
Diacatholiconis, z.ii. miſce.

Take of the Electuarie of dates, v. drams, of the vniuerſall compoſition, two drams, let them be myngled.

For the melancholique complexion, or them that are vexed with diſeaſes thereof.

R. Dia ſennæ lenitiuæ,
Confectionis hamech, ana. vn.s. miſce.

Take of the Lenitiue Electuary of Sene, of hameches confection, of eche halfe an ounce, mingle them.

Take in the morninge faſtinge, in pocyll whay, made with ale, to purge choller. In pocyll whay made of whyte wyne, to purge fleme. In pocyll whay, made of Gotes milk, for melancholly, receyuing a little warme brothe, within halfe an hower after, eating after that, nothinge vntill vj. or viii. howres be erpyred, and kæping the houſe, as Bachanellus willeth, lib. de conſenſu medicorũ in curandis morbis.

A Glyſter of bleſſed operation for noble complexions which gently euacuateth phleme and blacke choller, & gently erpelleth wynd, and greatly auayleth agaynſt the collick and græfe of the bowels. Excellent good gliſters.

R. Anize,
Croci, ana. z ii.

Polipodii triti, bulliant cum aquæ lactis caprarum, libris quinque, & diſſolue.

Hieræ picræ, vn. i.
Mellis, vn. i.
Salis, vn. i.
Olei violacei, vn. ii, miſce ſecundum artem.

Take Okeferne rotes, Anyſe ſædes, Bruſed Saffron, of eche two vnces, boyled in fyne pyntes, of the whay of gotes

milck,to the fourth part,into the which you ſhall diſſolue,of Hiera picra one vnce, of hony two vnces, ſalt an vnce, oyle of violets, two vnces, gyuing one after another,if néd requyre,for it will ſerue for thꝛee of fowꝛe doſes.

Another to pꝛouoke vꝛyne,and to open ſtoppings.

R. Aquæ lactis caprarum lib.d. in qua bulliat anili pulueriꝛati vn.i.d.quibus addes olei violacei.vn.ii.

Take whay of Gotes mylke a pynt and an halfe,wherin let boyle of a walme oꝛ two,of anyſe ſéde lightly bꝛayed. ii. vnces,to the which adde of oyle of violettes,two vnces.

Another good to purge choller, and to mundifie the blode with all the reſt of the humoures in generall.

R. Maluæ,
Althææ,
Atriplicis, ana. manip. i.
Mercurialis,
Acanthi,

Seminis Lini,
Fœnigræci, ana. z. ii.

Coquantur ad tercias, & colo diffundantur,accipiaturq;.
Furis decocti, lib.i.
Medullæ caſſiæ fiſtularis, vnce i.
Hieræ picræ, s.d.
Mellis roſacei colo transfuſi, z. iii.s.d.
Olei ex olinis expreſſi. s. iij.
Salis vulgaris, z.i.s.d.
Commixtis omnibus, fiat enema.

Take of Mallowes, Holyhocke, Dꝛage, Mercury, ſwéte bꝛyer,of euery one one handfull, lene ſéde, fenygréke, of erbe two dꝛammes,boyle all in a quart of running water, vnto the third part,then ſtrayne them,and take of the bꝛoth boyled

boyled, one pynte, of the pyth of Caſsia fiſtulæ, one vnce, of Hiera picra i. half vnce, of hony of roſes ſtrayned, iii. drams, and an halfe, of oyle preſſed out of olyues iii. vnces, of ſalt, i. dramme, and an halfe, of all myngled togyther, let there bee made a Clyſter.

Fyner Iewels, further fet, dearer bought, leſſe in quantitie, ſtronger in qualitie, more daungerous for the body, I could haue appoynted many thouſandes: but bycauſe theſe are comune, of ſmall pryce, euery where with the Apotecaries to be had, & without daunger will do their office, I truſt they may ſerue for the poorer ſort that are not of abilitie, too retayne counſaylours in phiſicke, the riche, I wyſh to reſort to the learned Phiſicions. Good Iewels good chepe.

Slyppery meates which rather make the bodye ſoluble, than do bynd, are theſe, as at large is expreſſed of Aegineta, Fleſh of lambe, veale, pygge, fat capons, chickens, and all fat and moyſt meates, rather boyled then roſted or baked. Meates ſoluble or ſlippery.

Butter, mylke, breade not to drie baked nor too ſtale, beere of meane age, wyne with ſuggar ynough, ſweet fruits, & rype, as damaſke prunes, cheryes, racoynes, damſons, &c. Of herbes for your brothes and pocylles, mallowes, cychorye, endyue, vyolettes, pacyence, fumetory, and centaury a little quantitie, ſome vſe, which will not onely make the broth to bytter, but alſo moleſt the body as doth ſene, fill it with wynd, and weaken the ſtomacke ſayth Mathiolus Senenſis, ſuper Diaſco. and Meſue lib. de ſimplicibus, and as dayly experience proueth. All theſe thinges needfull, conſidered and obſerued, for the xiiii. xx. or xl. dayes, you remayne there, and after you come thence, one moneth at the leaſt, if your diſeaſe requyre it, keepe the eſpeciall Victus, expreſſed, but after you may returne to your former trade of lyfe, not hurtfull, ſo that alway prouyded, the day of your cõming thither, bee noted, before you enter into the Bathes, and the day of your departure, with the country of your habi- Tariance at Buckſtone.

A regiſter booke. A rate for the treaſure of the poore

bitation, condition or calling, with the infirmityes, or cauſe you came for, in the regyſter booke kept of the warden of the Bath, or the Phiſition that ther ſhalbe appointed, & the benefite you receyued, paying foure pence for the recording, and euery Yeoman beſides, xy. pence, euery Gentleman iy. ſhillinges. Euery Eſquior. iy. s. iiy. d. Euery Knight, vj. s. viy. d. Euery Lord, & Baron, x. s. Euery Vicount, xiij. s. iiij. d. Euery Erle, xx. s. Euery Marques, xxx. s. Euery Duke, iy. pound x. s. Euery Archbiſhop. v. l. Euery Biſhop xl. s. Euery Judge. xx. s. Euery Doctour, and Sargeant of lawe. x. s. Euery Chauncellor, and vtter Barriſter, vi. s. viij. d. Euery Archdeacon, Prebendary, and Canon, v. s. Euery Pyniſter, xij. d. Euery Ducches, xl s. Euery Marqueſſes, xx. s. Euery Countes xiy. s. iiy. d. Euery Barones. x. s. Euery Lady, vj. s. viij. d. Euery gentlewoman, y. s. And al, for the treaſure of the Bath, to the vſe of the poore, that only for help, do come thither, the one halfe: the other to the Phiſicion, for his reſidence.

Now if any ſhall think me ouer bold, to ſpeake in the perſon of a Magiſtrate, let them conſider with themſelues two thinges meere contrary, their abilityes, and the poores neede, for ſure I am, that none of all theſe recyted, but doth twyſe a yere in yole paſtime caſt more then this, away in vayne. Therfore I truſt, ſeeing it is to the poores, bore and better meanes for your owne health, with other good vſes, that from tyme to tyme, ſhall be there appointed, that there wilbe none, ſo ſtraight laced, or of ſo vnpitifull a conſcience, which will not, if they ſee cauſe, draw they purſe ſtringes wyder.

If they conſider the good intent, to be as well for the poore afflicted members of Chriſt (and what you geue vnto them you geue it me ſaith he) as alſo, for the honour of the Relme, the which, forener, God graunt Triumphant, Amen.

The prayer

The Prayer vsually to be sayd before Bathing.

So thou hast, most mercyfull Father, of thine infinite bounty and grace, geuen vs power, to come, to these thy Bathes, (prordinate, of thy deuine prouidence) for the benefite of vs thy deare creatures: So likewise rightly we confes, that the breach of thy most holly lawes, which we haue, to often done, is the very cause, that we be so vexed, greued, diseased, and enfeebled, as a iust crosse, for our misdedes, seing that to the third, and fourth generation, thou hast said, thou wilt thē visite. Nowbeit, we hope in thy mercies, vnto the which, as vnto a safe anchor (tessed in this miserable maze of worldly wretchednes) we certainly trust. Taking comfort of thy heauenly word, that whom thou chastisest, thou louest. So loue vs good Lord, that we vnfaynedly trusting in thy word, the second person in Trinitie our Redeemer, and calling on thee in his name, (in one vnitie) may be releeued, comforted, & eased, as thou in thy word hast promised (if it be thy most gracious will) of all our grefes, whether they be inward or outward in body or mind. By the benefite wherof, all the Athistes godles and careles of the world, may knowe thy power: that from thee, commeth health, to al Nations, for from thee commeth al knowledge, how to vse thy Creatures for our vses best.

Graunt therfore good Lord, the healthfull spirit of truth, the holly ghoste, to help, ayde, and assist vs, in all our afflyctions, and to guyde thy ministers, natures Interpreters, Phisitions, with thy heauenly health, that being strengthened by thy influence, may not only, the better benefite vs, and the certeyner, assertaine vs, of thy gystes, here and els

where, but also the bettter ayde, and assist vs, seing they be thine appointed counsayloures, as they whom we can not be without, as thy liuely word teacheth: So then strengthen these Bathes, teach them, and assist vs, good Lord, that what is profitable, for our benefite, may be here had, they shewe, we seke, find, and obserue: what hurteful they may declare, we refraine and withstand. This graunt eternall Father thorough the bloud, of the immaculate Lamb, Jesus Christ, that we departing hence, better in health, & strength, therby may glorify thee, ouer all the worlde the more, to whome with the Sonne, and the holy ghost, be all glory, prayse, dominion, and power, for euer and euer Amen.

God preserue, the Quenes most royal Maiestie, Nobility, and Councell, and namely George the mightie Earle of Shrewesbury, and the noble Countesse Elizabeth his wyfe, whose good furtheraunce, in these edifyces, hath not lacked, with the right honorable, Lord Talbot, his sonne & heyre, and the honourable Lady his wyfe, master Guylbart Talbot, and his most vertuous wyfe, his whole offspring, namely, and all the whole Land. Amen Amen.

FINIS.

A neceſſary Table eractly drawen according to the order of the Alphabet, dyrecting the Readers very commodiouſly by the numbre of the Pages to all ſuch chefe and notable matters as are in this brief treaty contayned.

A Phiſicion with a competent ſtypend appointed at Buckſtone. folio. 3. pag. 1

A dulce Bathe euacuateth by the pores ſuperfluous humours. fo. 3. pa. 2

A dulce Bathe taketh away dyſtemperature of heate or cold, idem.

Apoſtemes are amended by the Bathes of Buckſtone. fo. 4. pa. 1

A purgacion for the melancholique, fo. 19. pa. 1

A good conſcyence releaueth the poore. fo. 20. pa. 2

A Regyſtre booke to be kept at Buckſtone, idem

B

Buckſtones Bathes, who hath edifyed. fo. 2, pa. 2

Bath gate betwene Burghe and Buckſtone. fo. 1. pa. 1

Burglary excepted out of the Sanctuary. fo. 2. pa. 2

Bathes of Brimſtone, Alume &c. haue force of drying. fo. 3. pa. 2
Buckſtones bathes heale Rheumes. fol. 4. pag. 1.
Beſt bread made of wheat. fo. 9. pag. 1.

C

Crampes are healed by the Bathes of Buckſton, fo. 4. pa. 1
Clyſters very excellent, fo. 19
Commons and mores lying waſte and vnmanured, should bee brought to tyllage, and better huſbandrie, fo. 2. pa. 2
Criſis definied. fo. 6. pa. 5

D

Definition of artificiall Bathes, fo. 1. pa. 2
Diete, vſe of neceſſarie cauſes termed of Galen. fo. 5. pa. 2
Diſtemperature taken away by Diete. idem
Diete of three kindes, idem
Diete when it is wholly taken awaye, fo. 7. pa. 1
Diete when it is diminished, idem
Diete when it is encreaſed. idem, pa. 2
Diete how long after your departure from Buckſtone, is to be obſerued. fo. 20. pa. 1
Drithe, appetite of a thing colde and moyſt, fo. 9. pa. 2
Doſes of medicines varied according to, fol. 14. pa. 2
Dayes of continuance at Buckſtone, fol. 2. pa. 1

E

Euery mouing is not an exerciſe, fol. 11.
Exerciſe ought to bee before meate, idem
Exerciſe, alteration of breath, idem
Effectes of purging, fol. 16. pa. 2
Exerciſes appointed at Buckſtone, fol. 12. pag. 1

F

Fryday, market weakely, fol. 2. pa. 2
Feuers are cured by Buckſtons baths, fol. 4. pa. 1
Frication what, fol. 13. pa. 2
Force of frication, idem.

Good

G

Good times to take purgation. fo.17.pa.1
Grief for lacke of purging fo.16.pa.2
Good rules to be obſerued in purging. fo.16.pa.1
Good to take a preparatiue before purgation fo,17.pa,2

H

How drink doth diſperſe the meate fo.9.pa.2
How and what frutes, fish, and wines, may be permitted at Buckſtones fo.10.pa.1
Headaches are cured by the Bathes of Buckſton, fo.4.pa.2

I

Indication taken of age, cuſtome &c. fo,8.pa.1
In peſtilent ſeaſones, Bathes muſt be auoyded, fo,13.pa.1

K

Kyndes of purging, fo.15.16.

L

Lodginges at Buckſtone for the poore prepered by Elizabeth the Counteſſe of Shreweſbury, fol,2.pa.2
Lycenſe for the ſick to eate flesh at all time, idem,

M

Murther excepted out of the ſanctuarie, idem.
Maine bread of Yorke of all other the fineſt, fo,9.pa.2
Medicine what it is, fo.14. pa.2
Meates ſlippery, fo.20.pa.1
Medicines purging choller, fo.19.pa.2
Muſique what it profiteth, fo.13 pa.1
Meates beſt continually at Buckſtones. fo.10.pa.1

N

No hot Bathe without the myne of brimſtone as ſaith Ariſtotle fo.17.pa.2
Numnes healed by the Bathes of Buckſtone, fo.4.pa.1
Nourishmentes ſpring of the firſt coniunction of Elementes, fo.8.pa.2
Nothing nourisheth, which is not nourished. fo.6.pa.2

O

Of nourishments ther is a duble faculty. fo.ibidem,

P

Phificions learned and great ſtore in England. fol,5.pa.2
Phiſicke excelleth all artes and ſcienſis. fol.ibidem,
Purgation what, fo.16,pa,2.fol.15.pa.1
Purgation generall and particular, fo.15.pa.1
Purgacion for the phlegmatique, fol,19.pa.1
Preparatiues when. fol.17.pag.2
Prayer to be vſed before entring into the Bathe. fol.21

R

Reaſon of artes hard to attayne, fo.1.pa.2
Rape excepted out of the Sanctuarie. fol.2.pa.2
Robbing by the hye way excepted out of the ſanctuarie. idem
Ringwormes are healed by Buckſtones Bathes, idem
Rules to be obſerued in purging. fol.19.pa,1

S

Sanctuary for the ſick, fo.2.pag.2
Sacrylege excepted out of the ſanctuarie. idem
Shrinkings are cured by the Bathes of Buckſtone. fol.4.pa.1
Sene filleth the body with wynd and weakeneth the ſtomacke fol.20.pa.1

T

The Bathes beutifyed with ſeates fol.21.pa.2
Treaſon excepted out of the ſanctuarie, idem
Two fayres yearely, idem
The vvels of Buckſton good for weake ſynowes, fol.4
The ſureſt way to the rooting out of any ſicknes is dyete. fol.8.pa.2
To th'uſe of neceſſary cauſes three things are expedient. idem
Tymes to eate. fo,10.pa,1
Tymes of bathing. fo.13.pa,1
Tymes fit for purgation according to Aſtronomy. fol.17.pa.1
The day of your coming and departure, muſt be noted in the regyſtre

regyſtre booke. fol.2
Times of ſickneſſes. fol.6.pa.1

V

Very welth is health. fol.5.pag.1.
Vlcers are cured by the Bathes of Buckſton. fol.4
VVholſome ayer at Buckſtone. fol.10.pa.2
Vryne a note of the tyme to beginne exercyſe fol.11.pa.2
VVhat exercyſe at Buckſtone fol.12
VVhat to be giuen for the poore and other vſes. fol.20
VVhat the new diet doth. fol.6.pa,2.

FINIS.

Faults eſcaped.

Fol.1.page.2.line.4.read therfore,for ther.
Fol.1.pag.2.in the note read definition for ſignification.
Fol.3.pag.1.line.2.read the moſt part,for foure parts.
Fol.6.pag.2.line.32.read lue,for hic.
Fol.7.pag.2.line.9.read hard,for euen.
Fol.7.pag.2.line.34.read preſent,for preſerued.
Fol.15 pag.1.line.25.read or ſplene, for of ſplene.
Fol.15.pag.2.line.17.read familiar,for fumitor.
Fol.17.pag.1.line.28.read Amicus,for Auicennes.